Trinity Church

Oxford, Philadelphia

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Two discourses relating to
the early history of
Trinity Church ...

To the
Memorial Church of the Advocate,
Philadelphia,

from Horace F. Fuller
Rector of
Trinity Church, Oxford, Philadelphia.

Feast of S. Mark the Evangelist, 1907.

TRINITY CHURCH, OXFORD, PHILADELPHIA.

TWO DISCOURSES

RELATING TO THE

Early History of Trinity Church,

OXFORD, PHILADELPHIA,

WITH A

COMPEND OF ITS HISTORY

BETWEEN

September, 1854, and October, 1882,

WITH AN APPENDIX.

EDWARD Y. BUCHANAN, D.D.

PHILADELPHIA:
PORTER & COATES.
1885.

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"Remember the days of old;

"Consider the years of many generations:

"Ask thy father, and he will show thee; thy elders, and they will tell thee."—Deut. 32 : 7.

PREFACE.

THE late Rector of the venerable and interesting Parish of Trinity Church, Oxford, having, in accordance with the wishes of friends, prepared a brief narrative of occurrences and events in the history of the Parish during his ministry in it, has thought it would be well to precede that narrative with another, and somewhat enlarged, edition of the "Sketch" of the earlier history of the Parish, printed some years ago, (through the kindness of his lamented friend, Joseph Swift, Esq.) and also, with a reprint, of the second Historical Discourse, published some years later. He has thought that it would add to the interest of the whole, if there should be likewise printed, a few of the many Communications to the Missionary Society in England, in reference to the Parish, to be found in Bishop Perry's valuable collection of "Papers relating to the History of the Church in Pennsylvania."

Philadelphia, April, 1885.

HISTORICAL SKETCH

OF THE

PARISH OF TRINITY CHURCH, OXFORD, PHILADELPHIA, READ IN THE CHURCH ON SUNDAY, AUGUST 2D, 1857,

BY THE RECTOR.

AGREEABLY to notice, I proceed to read this morning, the sketch which I have prepared, of the history of this ancient Parish. I only premise, that, whilst it is far from being as full as could have been desired, it is *as* full as the scanty materials at hand enabled me to make it. Until the year 1715, there are no parochial records; and even after that, they are very meagre and unsatisfactory; and yet, (except for the first thirty years of our church existence,) I have been able to derive little or no information from any other source.*

* At a later date (1872) in the preparation of a supplementary Sermon, now reprinted with this Historical Sketch, I had additional sources of information. (See page 52.) These additional sources have enabled me to make some portions of this Sketch, more full and accurate.

The precise time when this Parish originated, or rather when the services of the Church of England were commenced on, or near, this spot, is unknown. It *is* known, however, that there were, both a church and congregation here, as early as the year 1700, if not earlier. The authority for this statement is a letter of the Rev. Evan Evans, (for many years minister of Christ Church, Philadelphia,) written in the year 1707, to the "Society" in England "for the Propagation of the Gospel in Foreign Parts." In it occurs the following passage: "Trinity Church, in Oxford Township, lies in the County of Philadelphia, nine miles from the city, where for the first four years after my arrival in Philadelphia, I frequently preached, and administered both the Sacraments, and had, when I last preached in it, about one hundred and forty people—most of the people brought over to the Church of England, from Quakers, Anabaptists, and other persuasions." (Banner of the Cross, vol. 6, page 137.)*

Now, the date of Mr. Evans's arrival in Philadelphia, was the year 1700; so that, in that year there were, both a church and congregation here. It is further noticeable, that he writes as if he had *found* them here, and in no wise as if he had been

* During a portion of the time referred to in this letter of Mr. Evans, the Rev. Mr. Thomas, his assistant, and the Rev. John Clubb (then a schoolmaster as well as clergyman) also frequently officiated.

the means of establishing them. But if he was not the means of doing this, the only other person, at least the only other minister, who *could* have been, was the Rev. Mr. Clayton, the founder of the Church in Philadelphia, and the first Church of England minister, known to have been in the Colony of Pennsylvania. And this would place the commencement of the Parish at least two years earlier, since Mr. Clayton died in the year 1698.

The church, to which Mr. Evans refers, was a building, probably of logs, which, according to Keith, had been put up, or at least used, for a Quaker meeting-house, but had been given by its proprietors to the Parish—the most of them having become converts to the Church. Keith, in his Journal, published in 1706, speaks of it as a "convenient" church; and as, at the time of his writing, (viz., as is supposed, in 1705,) "supplied with a minister, and in use, on every Lord's day, for prayers and sermons, and the administration of the Sacraments."* It probably stood near the present church-building, and may have been the one afterwards spoken of in the records of the Parish as the "school-house belonging to Oxford Church." Previous to the donation of it to the Church it

* Keith himself had officiated in it twice—on Sunday, the 27th of February, 1704, and on Thursday, March 16th, of the same year.

may have been used, and probably was, by the Dutch Anabaptists and Swedish Lutherans of the neighborhood, as well as by the English Quakers, from whom it came.

The passage in which Keith speaks of the source whence it was received by the Church, I have transcribed. It reads thus: "The place at Franckfort, in Pennsylvania," (or "Franckfort, alias Oxford," as he had before written,) "where the congregation assembles on the Lord's day, is called Trinity Chapel. It was formerly a Quaker meeting-house, built or fitted by Quakers, but some time ago had been given to the Church by such who had the right to it. Some land adjoining was given by a person well affected to the Church, for the use of the minister who should reside there, for a house, garden, and small orchard." (Keith's Journal, P. E. Hist. Society's edition, page 51.)

The person well affected to the Church, and no doubt a member of it, referred to in this last sentence, was Thomas Graves. His deed, of December 30th, 1700, to Joshua Carpenter, of Philadelphia, brewer, and John Moore, of the same place, gentleman, for the three acres of ground now embraced in the graveyard, and the lot adjoining, and which were to be for "the use and service of those of the communion of our holy mother, the Church of

England, and to no other use or uses whatsoever," is still in possession of the vestry. His name afterwards occurs in a list of four persons, who, on the 18th day of April, 1715, were chosen church-wardens for the ensuing year; the other persons being James Morgan, Edward Collins, and John Roberts; the last named, most probably, the husband of the person on whose gravestone is the quaint epitaph, beginning,

> "Here, by these lines is testify'd,
> No Quaker was she when she dy'd," etc.*

The entry, I may add, of this appointment of church-wardens, is the *first* one on our oldest vestry-book.

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* The whole inscription on this stone is curious. On the outer side are the words: "Here lyeth the body of Elizabeth, the wife of John Roberts, who departed this life, May ye the 6th, in the year of our Lord God 1708, aged 41 years.

> "Weep not for me, for it is in vain,
> Weep for your sins, and them refrain."

On the inner side are the following:

> "Here, by these lines is testify'd,
> No Quaker was she when she dy'd;
> So far was she from Quakerism,
> That she desired to have baptism.
> For her, our babes and children dear,
> To this, these lines true witness bear,
> And furthermore, she did obtain,
> That faith that all shall rise again
> Out of the graves at the last day,
> And in this faith she passed away."

For some additional epitaphs from Oxford Churchyard, see Appendix.

Whether any part of the land given by Mr. Graves was ever used for the purposes for which, according to Keith, it was given, is now unknown. It is certain, however, that a considerable part of it came very soon to be used as a cemetery; for, in the eastern end of it, are gravestones of as early dates as 1708 and 1709. And there is one which, if the inscription had not been effaced from it by time, would probably reveal a still earlier date.

The minister alluded to by Keith, as officiating here in 1705, was without doubt, the Rev. Mr. Rudman, a Swede. He is spoken of in a published account of the proceedings of the Propagation Society, for the first four years after its establishment, as having had "a reward given to him for the supply of Oxford or Franckfort."* He probably continued to officiate here, at least occasionally, until his death, in 1708; although the Mission was no longer under his care, but under that of the Rev. John Clubb. Mr. Clubb continued to have special charge of it until 1711 or 1712, when, for a year or

* In a letter, also written in 1705, by the Rev. John Talbot, Keith's companion in many of his travels, occurs a passage which shows, not merely that Mr. Rudman was at that time the minister at Oxford, but also that he was not without his troubles as such. "Mr. Rudman serves there," viz., at Philadelphia, "but chiefly at the country church (in Oxford, near Frankfort) with good success; but he has met with some disturbance from Edward Eaton, who has been very peevish and scandalous in words and writings, for which he was presented to the Grand Jury, but it was hard to

two, he was removed to Apoquinimy in Delaware; whence, (and after a short visit to England,) he was permitted to return to Oxford, where he preferred to be, and where he was earnestly desired by the people. The year of his return was 1714. During his temporary absence, the services here were only occasional, and were such as could be rendered by Mr. Evans, and by the few missionaries of the Society then in the Colony. Of these, the Rev. John Humphreys, of Chester, was most frequent in his visits. Indeed, he seems to have had, for two or three years previous to 1714, the church specially under his care; though it must have been only at long intervals that he visited it, for there were several other congregations in which he ministered.

Of the members of the congregation at that early day, in common with those of the churches of Philadelphia and Chester, Dr. David Humphreys, the secretary and historian of the Propagation Society, gives the gratifying account, that they were "persons of good note for their Christian conversa-

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persuade them to find the bill." P. E. Hist. Coll., p. 56. Curiously enough, the headstone at the grave of this person is one of the few that remain of that early date, and the inscription is distinctly legible. It gives a more favorable account of him; as does also the Rev. M. Clubb in a letter to the Society of July 24th, 1710. In it, he writes, "We have of late lost a serious good Christian that was of our Vestry . . . . his name was Edward Eaton." A copy of the inscription on Mr. Eaton's headstone will be found in the Appendix, page 108.

tion, devotion, and zeal." It is to be regretted that the names of so few of them can be ascertained. Until even so late a date as 1717, the only persons, besides the four already mentioned, who are known to have been in the congregation, are Peter Taylor and Richard Prig. To these ought, most probably, to be added the name of Henry Mallows, the person named in Mr. Graves's deed as his attorney for the acknowledgment, etc., of the deed. In 1718, appear the additional names of Thomas Carvel, Nicholas Hickst (elsewhere styled "gentleman, of Springfield Manour"), Joseph Ashton, Nath'l Page, John Chaffin, Wm. Whartnaby, Nath'l Walton, Jr., Joseph Thornhill, Joseph Harper, Charles Harper, and Toby Leech.

In the interval between the years 1709 and 1714, occurred the important event in our parochial history, of the erection of a new church. That it took place before the last-named year, will be evident from the following extract from Humphreys:*— "Oxford and Radnor, two Welsh settlements" (Oxford, however, was such only to a limited extent), "were first visited by Mr. Evans, from Philadelphia" (this again, as we have seen, was perhaps not strictly accurate), "and the people having been members of the Church of England when they

* Historical Account, p. 64.

were transplanted from Wales hither, were desirous of having that form of worship fixed among them again. By his occasional sermons, and the visits of other clergymen, the people of Oxford were encouraged to build a neat and convenient church. The congregation consisted chiefly of the younger people, and the whole town was composed of about twenty families. They not only built a church, but subscribed also £20 a year to their minister in money and country produce. The people of Radnor also petitioned for a minister, and the Society appointed the Rev. Mr. Clubb, missionary to Oxford and Radnor, two towns, being about twenty miles distant from each other. He arrived there in 1714. The inhabitants of both towns received him with great kindness, as being well known to them before, during his being schoolmaster at Philadelphia," and as having been, for a time, their minister.

The church, then, as is evident from this extract, was built previous to the year 1714. The only question, therefore, is as to the length of time it had been built.

Now, as according to this same extract, it was at the instance of Mr. Evans that the congregation erected the church, and as he is known to have been abroad between the years 1707 and 1709, the probability is, that the church was not erected

until after the second of these years. It is not likely that it was built before the year 1709, or he would have made some allusion to, either its actual or anticipated erection, in his letter to the Society of 1707, from which I have already quoted. Besides, in a communication addressed by the two congregations of Oxford and Radnor to the Society, as late as the year 1717, they speak of themselves as still "in debt" for their churches; which would hardly have been the case, if they had erected them so long before as previous to the year 1709.

The truth, then, seems to be, that, until probably the year 1711,* the congregation contented themselves with the humble building which they had received as a gift from the Quakers; and that then, their numbers and means and zeal having increased, and Mr. Evans again, as before his departure for England, visiting them, and encouraging them to do so, they erected the original part, or, apparently, about thirty-five feet of the west end of the present building, thus providing themselves with a church thirty-five by twenty-five feet. Agreeably to ecclesiastical usage, then generally followed, it was made to stand east and west,

* 1711 *was* the year in which the church was built, as will be seen by a statement on page 57 of the supplementary Sermon, published with this.

with a south door and porch; and for the time and place, it was respectable, as to both size and appearance. For many years, however, it was without either pews or floor, and for a still longer time, without any facilities for being heated.

In the year 1713 it received a quasi consecration, as appears from the following extract from the "History of New Sweden," by Israel Aerelins, published in 1874, page 220.

"When any English Church was consecrated, the Swedish ministers were invited thereto. But, according to English custom, that was nothing more than a church-opening, inasmuch as they hold, that no one but a Bishop can consecrate a church. In the year 1713, both Björk and Sandel were on that errand at Oxford Church, 8 miles from Philadelphia, in company with the English clergy. No other ceremonies than such as are customary, were used on the occasion, except that, in place of a chapter of the Old Testament, Solomon's prayer was used. The sermons were suitable to the occasion, and after preaching, some suitable prayers were read. The church was named the 'Church of the Holy Trinity.'"

It was most probably during the same interval in which the church was built, and, as is likely, on its completion, that the congregation received

from Queen Anne the chalice which we still have and use, and which bears the simple inscription, "Annæ Reginæ." The paten belonging to the Parish was the gift to it, on March 29th, 1715, of "Mr. Michall Booth, Dr. Samuel Monckton, Mr. Thos. Tress, Mr. Jo^{h}. Humphreys, Pastor, and Mr. Philip Syng, Goldsmith;" all, except Mr. Humphreys, most probably of Christ Church, Philadelphia.* The congregation had also received, before this, from the Society in England, a small library of valuable books, for the use of the minister in charge. Of these, only one, though that, fortunately, is the most valuable of all—Pool's Synopsis, (in Latin) in five vols.—yet remains. In 1746 was received from the same source, the fine old copy of the Sacred Scriptures, with their best interpreter, the Prayer-Book, bound with them, from which the lessons are still read in our public services.

The first person who officiated regularly in the new church—this, however, as we have seen, only at long intervals—was the Rev. Mr. Humphreys.

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* The only other piece of plate belonging to the church, a handsome Baptismal Bowl, was presented to it in 1849, by Mrs. Elizabeth P. Fisher, on the occasion of the baptism of her grandson, George Harrison.

Since the year in which this Sketch was written and delivered, the Parish has received from Harry Ingersoll, Esq., the gift of a second chalice, an exact fac-simile of the one received from Queen Anne, and (in the year 1880) from Miss Sally Morris Waln, that of a handsome silver flagon.

The next was the Rev. Mr. Clubb. He, as will be remembered, was appointed to this station and Radnor, in 1714; or, rather, he took charge of them in that year. He was "very earnest," it is said, "in all parts of his ministerial office, and very successful in his labors, and happy in engaging the love and esteem of all his people." His term of service, however, among them was very short. In the course of the next year after his removal here, he died. The cause of his death is thus alluded to by his parishioners, in a letter addressed by them, soon after, to the Society in England: "Mr. Clubb, our late minister, was the first that undertook the cure of Oxford and Radnor, and he paid dear for it; for the great fatigue of riding between the two churches in such dismal ways and weather as we generally have for four months in the winter, soon put a period to his life."

In the next year after his death, or 1716, Mr. Evans became the missionary to Oxford and Radnor,* retaining, however, the charge of Christ Church, Philadelphia. He continued their missionary for two years, discharging his duties with great diligence, "to the great advantage of the people, and his own credit." Nothing, however,

* Until he became such, Mr. Humphreys was again temporarily their pastor, as appears from the inscription on the paten. Page 18.

more definite than this, is known of his labors here. He died soon after leaving this, in Maryland, whither he had removed, "with this general character, that he had behaved himself as a faithful missionary, and had proved a great instrument towards settling religion and the Church of England in those wild countries."

It was in anticipation of his removal that another correspondence was opened with the Society, in 1717, for a minister. Of this, the substance of one of the letters from Oxford and Radnor, is given by Humphreys, and presents in such a striking and almost amusing light, the contrast between this section of country, now and then, that I shall read it. In answer to an exhortation from the Society, to consider on some proper means among themselves, for making sufficient allowance for a minister to reside constantly among them, they say, "That they were heartily disposed to do their best, but at present their circumstances would not do great things. They were at present but poor settlers, who had newly settled lands backwards in the wilderness, and had not yet so much as their own habitations free from debt; that, indeed, they had built churches in hopes of having ministers from the Society, and had thereby so much encumbered themselves, that it would be some years, in

all probability, before they could clear that debt." (p. 64.)

Notwithstanding the account here given of their circumstances, it is pleasant to find them in only the next year, taking steps toward the purchasing of a glebe; which steps, though they do not appear to have resulted in a purchase then, yet show the good and willing disposition of the people. In December of 1718, the two church-wardens, John Roberts and Thomas Carvel, were invested with "full power and authority to collect money, and therewith, in their hands, for the use of the said church, purchase part of the land formerly belonging to Thomas Graves, now in the possession of Mr. Toby Leech."

Of the correspondence from which I have just quoted, the result was the appointment, in 1718, to Oxford and Radnor, of the Rev. Robert Weyman; a person of great worth and very diligent in the discharge of his ministerial duties. He arrived in Pennsylvania on the 19th of November, 1719, and on the Sunday following took "the charge of this cure" upon him. He continued in charge of it till 1732. A quotation here from Humphreys, will throw light upon the character of the man, and the state of the Church, in this and some other places. "He entered upon his ministry among them with diligence, and the people continued

their zeal for the Church service. The inhabitants of Oxford purchased a house, orchard, and sixty-three acres of land, for the use and habitation of the minister; and the people of Radnor have obliged themselves to contribute £40 proclamation money of that country, yearly, toward the support of a minister, to preach to them in Welsh, their native language, because many of them do not understand English. Several accounts have been sent the Society, that Mr. Weyman is very careful in all parts of his duty, and that he extends his labors to several other places on the weekdays, when he can be spared from his own immediate charge; particularly that he hath often travelled to Conestoga, about forty miles beyond Radnor" (probably the present city of Lancaster), "and baptized there and elsewhere, above seventy children in one year.

"Mr. Weyman hath acquainted the Society, that the members of the church increase continually; that there is a congregation at Whitemarsh, about ten miles distant from Oxford, who are very desirous of a minister, and have, for the decent performance of Divine worship, erected a goodly stone building. Mr. Weyman continues in this mission with good success." (p. 65.)

The house, orchard, and sixty-three acres of land referred to in the beginning of this extract, were purchased of Solomon Hall, in the year 1724, and

were situated on, or near, the King's Road, now the Bristol Turnpike, about midway between the present Towns of Holmesburg and Frankford. They were bought for the church by Josiah Harper and Toby Leech, "yeomen," and by them held, in trust, "for the use and benefit of the minister of Trinity Church, Oxford, for the time being, forever." The price paid for them seems to have been about £130, of which £95 were contributed by one person, a Mrs., or, as she is styled in the Vestry Records, "Widow Mallows;" probably the relict of the person named in Mr. Graves's deed, as his attorney. The other contributors were James Morgan, Peter Taylor, Charles Finney, Edward Collins, Robert Griffith, Toby Leech, Josiah Harper, Griffith Griffith, Thos. Griffith, Anthony Turner, Wm. West, Nicholas Hickst, and Roger Turner. To these is to be added the name of Mr. Weyman, who, also (with Wm. Keith, Wm. Whartnaby, Thos. Duffield, Mr. Tabbet, Joseph Hawley, and Richard Taylor), contributed liberally toward the improvement of the glebe.

It is pleasant to find most of the names just mentioned in lists, left by Mr. Weyman, of persons who on different occasions received the Communion, beginning with the "Nativity, 1720." Other names that occur in these lists, and in congregational records of Mr. Weyman's time, are Stroot,

Mason, Sutton, Hall, Beals, Streater, Porter, Smalwood, Harris, Pugh, Swanson, Skinner, Finch, Davis, Ashburnham, and Adams.

The whole number of communicants about that time seems to have been near fifty; though it was seldom or never that half that number communed on any one occasion. The congregation seems to have been united, zealous, and prosperous. A number of them testified their interest in the church by benefactions to it at their death, as well as through life. Of these, Griffith Griffith, deserves to be specially mentioned as having at his decease, some years later, bequeathed three hundred pounds to it; a large amount for those times, in a rural parish.*

In 1732 or 33, the congregation lost the valu-

* The amount left by Mr. Griffith was in three distinct bequests. The first was one of £200; the money to be "let out on land security," and the "interest to be paid yearly to the rector of Oxford Church, for the time being, forever." The second was of £50, to be "let out" in the same way, and the interest to be appropriated to the "repairs of the Parsonage lands." The third was of the same amount, and to be put on the same security; the interest to go annually toward "the support of the poor members that properly belong to Oxford Church, forever." In addition to these bequests, he left £10 to the Rev. Æneas Ross, then rector of Oxford Church, and also his interest in the "Fishery at Fort St. George," on "Schoolkill." To the overseers of the poor of Bristol Township, he left £50; the interest of it to be paid yearly to "the support of the poor, not on the poor-book" of said Township. The will itself is curious and interesting. It is now in possession of Mr. Thomas Drake, the present owner of the place on which Mr. Griffith lived. Its date is Sept. 6th, 1754.

able services of Mr. Weyman, he going elsewhere. At a still earlier date, the congregation of Radnor had, it is thought, lost them; they probably having obtained a minister able to preach to them in Welsh, and Mr. Weyman confining his labors principally to Oxford and Whitemarsh; two congregations, which, from that time, continued to be associated under one minister, until a comparatively late period. He was succeeded in these two churches on "St. John's Day, 24th of June, 1733," by the Rev. Alexander Howie.

Of the Parish, during his ministry of nine years, very little is known, as there is almost an entire absence of Parochial Records; from that time down, almost the only accessible source of information. There is no record, even of the appointment of vestrymen, between the years 1733 and 1741–2. In the latter year, a vestry was appointed, consisting of Philip Tillier, Jacob Hall, of Tacony, Edward Collins, Jacob Leech, Dr. Samuel Swift, and James Morgan. At the same time, a subscription of £10, payable to John Addis and Jacob Hall, was made, for "fencing, ditching, and repairing the glebe-land." Mr. Howie left in the same year for the West Indies, expecting to return in a few months. But there is no evidence that he ever did return. From a memorandum left by him in reference to the library belonging to the church, and to services during his

absence, it is evident that he was a conscientious, careful, and good man.*

After him came, in the year 1742, the Rev. Æneas Ross. He had officiated for about a year in Christ Church, Philadelphia, during a vacancy in the rectorship, and "with great acceptance," "commending himself to all persons by the excellence of his character and deportment." He continued to officiate there for a time, after his removal here, as the assistant of Dr. Jenney. He seems to have been highly respectable as a scholar.

Of this church, and St. Thomas's, Whitemarsh, he had the charge for sixteen years, or until 1758. He was no doubt here, as he had been in Philadelphia, faithful and earnest in the performance of his duties. A large number of baptisms left recorded by him in the Vestry Book, attest his diligence in at least this particular. He also solemnized a great number of marriages; and he was the first of all the ministers here to make anything like a regular record of even these important services. He was, unfortunately, almost the last to do it, for upwards of half a century.

In the Vestry Minutes of Mr. Ross's time, there are very few entries of any importance—indeed, very few entries at all, beyond the mere appoint-

* Portions of two or three communications from him will be found in Supplementary Sermon, pages 59 and 60.

ment of wardens and vestrymen. One of the few, is an order in vestry, on March 26, 1744, that "Mr. Swift alter the Reading Desk and Clerk's Pew, at his own expense, for the benefit of his family, sitting in the pew below the Reading Desk." This pew was, most probably, the only one in the church. In 1746, there is an entry which indicates a good state of both moral and church-feeling in the congregation. It is as follows: "The vestry and wardens having taken into consideration the ill-behavior of George Forster, schoolmaster, Ordered, that he should be immediately dismissed from teaching school, and that no other person should be admitted to teach school in the house belonging to Oxford Church, unless he bring with him ample testimonials of his good behavior from the people where he last taught school, and also of his being well qualified for the same. And likewise that he be a regular member of the Church of England." On Easter Monday, 1751, it was "Ordered, that a new back door be made for the church," "with convenient speed;" the place, as I suppose, for it, being the middle of the north wall, and opposite to the south door and porch.

The new names among the officers of the Parish in Mr. Ross's time, are John Rush, John Taylor, Joseph Ashton, Jr., Edward Tillyer, Joseph Walton,

Isaac Ashton, Jacob Duffield, John Boutcher, and Jonathan Bavington.

On the transfer of Mr. Ross, in 1758, to the Mission in Newcastle, Delaware, the care of this station was assigned to the Rev. Hugh Neill, of the Missions in Kent Co., Delaware.

At the first meeting of the congregation after his arrival, viz., on Easter Monday, 1759, a "subscription was opened for repairing the glebe, and a handsome sum was obtained from those present." It was also ordered, that "Mr. Collins's legacy," which was £2 14*s.*, "in the hands of Mr. Carvell,* and Mrs. Leech's, in her son's hands, be immediately appropriated to floor the church." At a meeting in August of the same year, a Committee, consisting of Jacob Hall, John Hall, and Samuel Swift, was appointed to receive these legacies, and out of them not only to floor, but "pew with double pews" the church; "both to be completed before the fall fair, and the Committee to have the first choice of pews, they charging nothing for their trouble." On March 6, 1760, the congregation having considered whether it was best to rebuild the parsonage, which had been burned down by accident, or sell the present glebe and buy another, decided on the latter

* Mr. Carvell seems to have been at this time the only surviving member of the congregation of 1718. He had been until now, for many years, a church-warden.

alternative,* and appointed a Committee to obtain authority from the House of Assembly to do so. In the same year, on October 13th, another important resolution was adopted, viz.: "That the church of Oxford be enlarged, and that a subscription be opened for the purpose."

Whether this last resolution was carried into effect, does not appear. It most probably was not. All, apparently, that was done at that time to the church, was to floor and pew it, and to furnish it with a "Pulpit and Morning Cloath;" the cost of these last being £5 10*s*. It was, moreover, only a part of the church—most probably the pews—that was floored at this time. It was not till 1807 that the floor was extended over the whole church, aisles as well as pews.

Of the church as newly pewed and furnished, a draught is on record in the Vestry Book, with the names of the persons who first occupied the pews. There were three aisles—a broad one from north to south, and two narrower ones, from east to west. The communion table was in the middle of the east end, as now. The pulpit was in the northeast corner. Immediately before it was the clerk's pew, and before it the minister's. Besides these, there

* Since writing the above, a little book has been put into my hands by Joseph Swift, Esq., which shows the intention of the congregation to have been different, only two months before. (See Appendix.)

were twenty other pews, and they were occupied by persons or families bearing the names of Northrop, Rambo, Finney, Todd, Ingram, Leech, Jackson, McRay, Taggert, Ashton, Carvel, Duffield, Clift, Boutcher, Hall, Huston, McGargee, McVagh, Swift, Bavington, Bishop, Dilworth, Keen, Martin, Smith, Cotman, Whitman, Taylor, Harper, and Grandine. The additional names of Fairbottle, Pegg, Lydert, Finch, Roos, and Neal, are to be found in a list of twenty-three persons who received the Communion on Whit-Sunday, May 25, 1760—the first occasion, probably, on which it was administered after the improvements made in the church. Besides these, and that of Timmons, there were, it is thought, few or no other names in the congregation at that time.

The resolution in reference to the purchase of a new glebe was carried into effect soon after its adoption; and the old glebe being sold for £4 an acre (or, in all, £252), sixty-five acres and sixty perches on Tacony Creek, beginning at the present village of Cedar Grove, were purchased, in 1761, for £540.*

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* In the deed of trust for the new glebe, there was an omission, which seems to have been regarded by Mr. Neill as an unfortunate one. It was that of a clause which would have exempted his *successors*, as well as himself, from liability to "impeachment of waste" in their use of the property. He hence placed on record a curious document, which begins thus: "Be it remembered, for the good of all my successors, ministers of Oxford Church, in the county of Philadelphia, that if any controversy arises between the minister and congregation about committing waste on the glebe, that the

It was probably to obtain funds to meet the excess of this outlay over what was realized from the sale of the old glebe, and from subscriptions, as well as to defray the expense of putting the new parsonage and glebe in order, that a lottery was soon after this resorted to. This expedient, however, proved to be an unfortunate one; for, whilst it does not seem to have been very profitable, it occasioned much trouble, and gave rise to not a little ill-feeling in the congregation.

The new names that appear among the officers of the Parish in Mr. Neill's time are, John Hall, Matthias Keen, James Dilworth, Richard Finney, Amos Grandine, Thomas Leech, Richard Timmons, Nathan Whitman, Matthew Ingram, Jacob Laughlin, Benjamin Cotman, Jr., John Nice, and John Keene.

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matter stands thus, etc." Further on, he says: "The old deed"—to which, according to him, the new deed ought to have been strictly conformed, the Act of Assembly requiring it to be so conformed—"The old deed says that the minister *for the time being* shall be clear of any impeachment of waste; the new deed says, that I shall be clear of any impeachment of waste, but does not repeat this privilege to my successors, which they ought to have done." Some gentlemen of the legal profession, however, seem to have succeeded in quieting his apprehensions as to the possible consequences of this omission, for he adds: "Taking council upon this point in behalf of my successors, the lawyers told me that all my successors had the same right as I had, by the Act of Assembly, as long as the old deed of trust could be come at to know what right was contained therein."

The event alluded to in the beginning of this document as one that might happen, most probably never did happen; and as the glebe has long since been sold, cannot now occur.

A few months after the removal of Mr. Neill, in 1766,* the Vestry invited the Rev. Dr. Wm. Smith, of the "College of Philadelphia," and a gentleman eminent for his learning and abilities, to accept the charge of the congregation; and he, "in consideration of the difficulties they were laboring under," consented to do so for a time, or until they could obtain another minister. He continued to officiate here, *certainly* till 1770, and, most probably, for several years longer.

In 1770, the church-wardens and vestrymen, in a communication addressed to the Society in England, thus write concerning him: "We are likewise to acknowledge, that since Mr. Neill's removal, the Mission hath been supplied, with the approbation of the Society, by the Rev. Dr. Smith, who, notwithstanding his many other engagements, hath been constant in his attendance upon us, and zealous for the good of the congregation."

In the remainder of the letter, as they speak of a fact much to his credit, and of a change and improvement in the church building, which was, probably, soon after made, I shall make a further quotation from it: "We are now about putting a new

* Mr. Neill, on his leaving Oxford, officiated for a time in St. Paul's Church, Philadelphia, where, on his departure for Maryland, he was presented with a handsome piece of plate, for his "disinterested services" in that church.

roof on the church, and propose erecting a gallery; for defraying the expense of which, as it would be too great for us at present, Dr. Smith hath generously agreed to appropriate (with the Society's leave) one-half of the two years' rent of the Glebe due to him, and also one-half of the present year's rent."

Dr. Smith probably continued to officiate for them, at least occasionally, until his removal from Philadelphia to Maryland, about the year 1779. Nothing, however, is *known* in reference to the point; for, from the year 1770 till 1782, there are no entries in the only Parochial Records now in possession of the vestry. We are left, therefore, in entire ignorance as to the affairs of the Parish, during the whole of the eventful period of the Revolution.

At the date of the last entry of the previous book, viz., in 1770, the church-wardens were Joseph Thornhill and Nathan Whitman. The vestrymen were Jacob Hall, Esq.,* Benjamin Cotman, John Boutcher, Joseph Jackson, John Chappel, Matthew Ingram. Other persons who had been vestrymen for the first time between 1766 and 1770, were John

* Mr. Hall had now been in the vestry near thirty years, as had also Dr. Samuel Swift, whose name disappears with the minutes of 1769. These two gentlemen, with John Hall and Isaac Ashton, Esq., appear to have been the principal persons in the congregation for most of this long period.

Swift, John Cotman, and John Hafty. But few of these, or of any of the names already mentioned, occur again in the Parish Records. That of Benjamin Cotman is a striking exception. Not only does his name appear again after the Revolution, but he continued to be either a warden or vestryman, and a leading one, too, till his death in 1812.

The first minister of the Parish after the Revolution was the Rev. Wm. Smith, a Presbyter of the Episcopal Church of Scotland. He entered upon the charge of this church, and of All Saints' Church, Pequestan, now Lower Dublin, (officiating also, most probably, in St. Thomas's, Whitemarsh,) on the first day of January, 1785. He continued in charge of them but for a short time; for, in the next year, 1786, he was succeeded by the Rev. Joseph Pilmore.* In February, 1786, measures were taken to have the two churches of Oxford and All Saints incorporated. In the charter obtained, Whitemarsh was included. In May, 1786, these churches were all brought into union with the Convention by agreeing to the "Act of Association of the Clergy and Congregations of the Protestant Episcopal Church

* Mr. Smith, like the previously named gentleman, of the same name and country, was also, subsequently, like him, a Doctor in Divinity. He removed from here to Maryland, and in after years had charge of important Churches in Rhode Island and Connecticut. He was a man of ability and learning; and was the composer or compiler of the office in the Prayer-Book for "The Institution of Ministers."

in the State of Pennsylvania," adopted in the Convention of 1785. Some time between this year (1786) and 1789, the church building was enlarged to its present extent, exclusive of the transepts or wings; that is to say, twenty-one feet were added to its length on the east end, making its dimensions to be twenty-five by fifty-six feet.

How long Dr. Pilmore continued to officiate in the associated churches does not appear. It most probably was till the year 1791, when there seems to have occurred a long vacancy, during which, or rather a part of which, the two churches of Oxford and All Saints, had occasional services from Dr. Smith, some time before returned to Philadelphia. In St. Thomas's, Whitemarsh, he does not seem to have officiated, as did none of the subsequent ministers of Oxford and Lower Dublin; though the three churches continued to be associated in the same charter of incorporation.

In 1798, the Rev. John H. Hobart, afterwards Bishop Hobart, became the minister of Oxford and All Saints, and continued such one year. These were his first parishes, and he here commenced that career of zeal and usefulness for which his after life was so distinguished. Three years after his removal, Mr. Charles Cotton was chosen to succeed him, and remained here between one and two years. After his withdrawal, in 1804, another va-

cancy, of five years, occurred, during a part of which the Rev. Dr. Abercrombie, of Philadelphia, officiated frequently. During the same vacancy, (viz., in 1807,) and probably at Dr. Abercrombie's instance, the church was "painted and repaired," the "windows" were "made uniform," "the door in the north side" was "walled up," "and a new one made in the west end," the "pews in the back" or old end, "made uniform with those in front, and the floor extended over the whole church." In 1809, the Rev. James Wiltbank became rector of All Saints and Oxford.

The vestry at this time was composed, as it had been principally for some years before, of Benjamin Cotman, Jacob Ashton, John Lardner,* Abraham Duffield, Serick Fox, and John Knowles; the two first-named being the wardens. The only other persons who had been in the vestry from 1785, were Joseph Thornhill, Matthew Ingram, Jacob Duffield, Nathan Whitman, Jr., Jacob Leech, Joseph Ashton, John Cotman, Demas Worrel, and William Johnson. As to the number of families or communicants in the congregation, no information is to be gathered, even from the Journals of the Convention.

* Mr. Lardner was chosen a vestryman in 1793, and continued to be such till his death, in 1825, a period of thirty-two years. During a great part of this time, he was a warden and the treasurer. Mr. Duffield was in the vestry thirty-one years, and a great part of the time treasurer. Mr. Ashton was a vestryman twenty-six, and Mr. Fox twenty-one years.

In 1811, the two vestries very properly erected a neat mural tablet in All Saints Church, in memory of Patrick Neal, who, though a member of this congregation, and interred here, had left a handsome legacy to that (All Saints) church. They also had a "head and foot-stone" placed at his grave. In 1813, the vestry judged it best to sell about thirty-eight and a half acres of the glebe land, and invest the proceeds in something more profitable. They obtained for them $4000. The remainder of the glebe was sold in 1838, for $3000. In 1816, Mr. Wiltbank resigned the rectorship.

At that time there were in the two congregations fifty-five communicants. The new vestrymen in Trinity Church, from 1809, had been Samuel Swift, John Wilkinson, John Trump, Jesse Waterman, Charles H. Israel, and John Salter.

A short time after the resignation of Mr. Wiltbank, he was succeeded by my immediate predecessor, the Rev. George Sheets. He continued, as you know, to be the esteemed pastor of the two churches, until their separation into distinct corporations in 1835; and afterward, of this church alone, until the spring of 1854; a period of near thirty-eight years.*

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* Both in 1835 and 1854, resolutions were passed by the Vestry, expressive of high regard for Mr. Sheets, and of a grateful appreciation of his long and valuable services.

During this time, the two churches of Holmesburg and Frankford were built; in good part, as is supposed, through the instrumentality of Mr. Sheets. This church also received its two last enlargements. In 1833, the two wings, each of which is about seventeen by twenty-one feet, were added; and in 1839, the tower, for a vestry and Sunday School Room, was built; the latter improvement being made at the expense of members of one family,—Mr. Joseph Swift, and the Misses Mary and Elizabeth Swift, sisters and son of a former vestryman of the Parish.* In the beginning of 1854, the interior of the church was changed to what it is now, the change being a vast improvement.

The number of families in the congregation at the time of the separation of the two churches in 1835, was upwards of thirty. That of communicants thirty. The number of the latter had increased in 1846—just before the organization of the church in Frankford—to sixty-two. This event reduced it to twenty-eight. In 1854 it was twenty-five.

Between the years 1816 and 1854, the following persons, not already named, had been in the vestry: John Green, James Butland, Jonathan Bavington, Jonathan Clift, William Overington, Daniel Yonker, John Fox, Lynford Lardner, Edmund Green,

* Samuel Swift, Esq.

Richard P. Lardner, Thomas W. Duffield, George Fox, Samuel S. Leech, Michael Hartley, Jacob Snyder, Benjamin Rowland, John Lardner, Robert Whitaker, Harvey Rowland, John Cuckle, and James McMurtrie.

Of anything that has occurred in the Parish since 1854, it is unnecessary for me to speak. I shall only add, therefore, a few remarks suggested by the imperfect sketch of previous events just submitted.

The facts prominently brought before our notice this morning—that the Parish to which we belong is one of the oldest in the Diocese—the *very* oldest, indeed, but one—and that, even the building in which we worship is almost, if not quite, a century and a half old; these are facts of the deepest interest, especially to minds possessed of much veneration for the past. Ought they not also to be allowed to have a decided effect upon our deportment while here, making those of us who are most serious and reverent, still more so? Is not the very place, with its surroundings and associations, well calculated to remind us of those words of God: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Again, in the remarkable way in which this Parish, begun so long ago, has been not merely preserved alive, but gradually strengthened, in, at least, pecuniary ability, and now, in its old age,

giving many signs of life and vigor; in this, is there not seen a cause for thankfulness to the Great Head of the Church—to Him to whose goodness this is in the end to be referred? And what shall I say of those good men and true, who were His instruments in each successive age of keeping it alive—who watched over it, prayed for it, and gave to it, denying themselves, that they might have it in their power to do so more largely? What shall I say of that *earlier* generation, who, having come here and found a home for themselves in the wilderness, early sought to have the Church of God established among them, and to have a temple erected wherein they could worship in the hallowed forms to which they had been accustomed in the homes of their childhood?

Oh! in the zeal which they thus manifested for the house and Church of God, and for the interests of religion, have they not set us an example, which it should be our ambition to follow? Ought we not, like them, wherever we may be, to seek as a primary object, and at whatever cost and labor, to have the Church established among us, and to promote its welfare? Can we in any other way do so much good, even temporally, to ourselves and to our descendants?

As for our own particular Parish, I take for granted, that the most of you will be ever ready to

do what you can to promote its welfare. The vine, planted, and so long and so carefully nurtured, by your fathers, will surely not be permitted by you to die, or even to sustain injury, for want of care and attention. An object so near and dear to them, can never be otherwise than near and dear to you.

One point only more. For generation after generation, we have seen, that our predecessors—of some of you, the *ancestors*—were dependent, in great measure, upon their brethren in England, for persons to preach to them the Word of reconciliation, and to administer among them the Holy Sacraments. Those brethren freely responded to their earnest calls, and, at a large expense, kept them, in common with many other congregations in a similarly feeble state, generally supplied with ministers. Can any of us consider these facts, and not become more interested in the sacred cause of Missions—that cause, the object of which is simply to do that for others which has been already done for us? Can we generally consider it, without becoming, as a congregation, eminent for our interest in it, and for our contributions to it? It is believed, that we can not. May we, then, think of them, until, owning and feeling our "debt of love" to others, we do all we can to discharge it.

"When, Lord, to this our Western land,
Led by thy Providential hand,
Our wandering fathers came;
Their ancient homes, their friends in youth,
Sent forth the heralds of thy truth,
To keep them in thy name.

* * * * *

"And O! may we repay this debt,
To regions solitary yet,
Within our spreading land;
There, brethren, from our common home,
Still westward like our fathers roam,
Still guided by thy hand.

"Saviour, we own this debt of love.
O, shed thy spirit from above,
To move each Christian breast,
Till heralds shall thy truth proclaim,
And temples rise to fix thy name,
Through all our desert West."

Hymn 105, 1-3-5.

SERMON

PREACHED IN

TRINITY CHURCH, OXFORD, PHILADELPHIA,
ON SUNDAY, JUNE 23, 1872,

BY THE RECTOR.

The occasion being that of the First Service in the Church, after the painting of its walls, and its improvement in other respects.

"Lord, Thou hast been our Refuge, from one generation to another."—Psalms xc: 1. (Prayer Book version.)

ON this, the first occasion of our occupying this venerable Church, since the recent great improvement made in its interior, I cannot think of any words of Holy Scripture, from which I can more appropriately address you, than those which you see inscribed on its eastern end: "Lord, Thou hast been our Refuge, from one generation to another."

These words compose the first verse of the 90th Psalm; that Psalm entitled "a Prayer of Moses, the man of God," and in which are set forth so strik-

ingly, on the one hand, the fragility and perishableness of man, and on the other, the eternity and power of God. The reason for their selection to occupy the place they do on the walls of this Church, has probably occurred to most of you. It is to be found in the great antiquity of this Parish; great, for a country so new as is this. The commencement of this Parish dates back as far as to the close of the 17th century; so that, it embraces within its history, nearly 6 generations of worshippers. The present Church building, though it had been preceded by another, which in a document of the year 1704, is said to have been *then* "long since built," (though it had probably not been long occupied by the Church of England as a place of worship); the present Church building, or the greater part of it, is ten years more than a century and a half old, having been erected in 1711. It was erected, therefore, while the good Queen Anne was still upon the throne of England, and while this Commonwealth, now a populous State and one of a great confederation of States, composing an independent and powerful Republic, was merely a feeble colony of Great Britain, with a few thousand settlers scattered along its eastern border; the vast area of its interior being inhabited only by roaming Indians and wild beasts.

For the sanctuary of a Parish so old as this,—

the Church itself being of so early a date—no passage of the sacred Word could be thought of more appropriate for inscription on its walls, or more *true*, than the one selected: "Lord, Thou hast been our Refuge," etc. From one generation to another, to the number of nearly six, the Lord *has* been the Refuge of this Parish, as a Parish, and of its individual members. He has been such, and its support and *Strength* also, or it could not have made the progress, and flourished, as it seems to have done, at different times in its history; indeed, under the circumstances, it could not even have continued to *exist* for so long a time.

To perceive all this the more clearly, let it be remembered, that, in addition to the fact, that its members in the beginning, were most probably very few; the locality in which it was planted was one, far from favorable to its growth. It was a locality where there were but few settlers, and the great majority of them anything but friendly to the Church. They were principally Friends, or Quakers, who, though professed friends of toleration and peace, were at that early day, far from tolerant of efforts to establish the Church, at least in this colony, where they considered themselves as entitled to hold exclusive possession. Then, in addition to them, there were here, as elsewhere, other dissenters from the Church of England, of

various names—the number every year increasing —who were no doubt equally, if not more, opposed to the establishment and growth of the Church here. The dissenters of nearly *all* names were *everywhere* opposed to its establishment and growth. They brought to this country with them, all their deeply rooted and bitter prejudices against the Church, and everything connected with it; against its mode of worship, against its rites and ceremonies, and against its Bishops. Against these last they were so united and determined in their opposition, that, to the shame of the Government in England, (which ought to have cared more for the Church with which it was connected), they succeeded in keeping the Church in all the colonies destitute of Episcopal supervision; the Government at home persistently refusing, out of regard to the dissenting opposition, to comply with the earnest petitions of the Clergy and the Church's best lay members, that Bishops might be appointed for the colonies. And thus the Church was deprived of the benefit of a measure which was essential to her proper growth and prosperity. Her members were left destitute of any of those offices which it is peculiarly the province of Bishops to perform. Her Churches had to be used without consecration; her children had to grow up without confirmation; persons seeking for Holy orders

were obliged to continue to take the, at that time, long and perilous voyage to England to obtain them. And worst of all, both Clergy and Laity were left, in a great measure, free to live, and to discharge their ministerial duties, as they saw fit; the Bishop of London, under whose supervision they nominally were, living three thousand miles away, and never coming here to look after them. Of this, as might have been expected, the consequence was, there were but too many instances, not merely of unfaithfulness, but of gross misconduct, even among the Clergy; which instances again, of course, operated to the injury of the Church, and were, no doubt, made use of to injure it.

From instances of this kind, however, at least among its Clergy, it is pleasant to know that this Parish seems to have been all along free. Its ministers, from the beginning, seem, judging from all that can be learned of them, to have been exemplary, good men, and to have been faithful in the discharge of their duties. Whilst some of them, as Evans, Clubb, Weyman and Thomas, seem to have been *eminently* good and faithful; *all* of them, for at least nearly three-fourths of a century, appear to have been, in a good degree, such. To Mr. Evans' merits, the testimony from all sources is decidedly favorable. Respecting Mr. Clubb, it is said,

in a communication from this Parish to the Society in England, in the year 1708, that for "near three years he constantly officiated among them, and that, to do him justice, without partiality or flattery, he did it piously and diligently in every part of his ministerial function, viz., in the administration of the Sacraments, preaching, catechising their children, visiting their sick, etc." They therefore humbly petition the Society that he may be appointed their minister, "to whom," as they say, "they had good reason to pay a particular regard, for the demonstration he had given them of his zeal for the glory of God, and his concern for the salvation of their souls." Of Mr. Weyman, Governor Gordon writes to the Bishop of London, in 1726, that he is a "very sober, good man." Concerning the fourth of the persons named, Mr. Thomas, the Minister and Vestry of Christ Church wrote thus in 1703, to the Bishop of London, "Mr. John Thomas, the bearer, returning to your Lordship for Priest's Orders; we think ourselves in justice obliged to certify your Lordship, that, for the time he remained among us, (which was about three years,) he demeaned himself very soberly and unblamably, and gave the enemies of the Church not the least occasion of censuring his actions, but by his discreet and prudent behavior, carried himself inoffensively towards all people, and by using

more than ordinary industry, has been instrumental in doing very good service to the Church of God, in this province, particularly in this Church of Philadelphia, and Trinity Church, nine miles distant from this city."

It will thus be seen, that, whilst some of the other Missions in Pennsylvania, as elsewhere, were so unfortunate as to have had unworthy, as well as good, men for their ministers; this Mission seems to have had *only* good ones; and thus, in a matter, intimately connected with its stability and prosperity, to have experienced the favor of the Church's great Head. In this, as in other ways, Thou, Lord, wast their *Benefactor* as *well* as their Refuge "from one generation to another." The Lord, as he was their Refuge with reference to the impediments and dangers with which they were encompassed; so He was their positive Benefactor in giving them such ministers as He did, and in prospering their efforts to promote the welfare of the Parish. If He had not been both these, this Parish, situated where it was, and surrounded with the dangers it was, would not only not have grown at all, but would before long have become extinct. "If it had not been the Lord who was on our side," now may our Israel say, "If the Lord had not been on our side, when men rose against us; then they had swallowed us up quick, when their wrath was kindled against

us; then the waters had overwhelmed us, the stream had gone over our soul."

But now for the purpose of enabling you to see more clearly the character of the early Missionaries here, and for that of throwing light on the early history of the Parish, and enabling you to see how God has dealt with us, I propose to make some extracts from documents that have come into my possession since the publication of my "Historical Sketch" of the Parish. The most of the extracts, I may say, will be taken from a volume of interesting and valuable "Papers relating to the history of the Church in Pennsylvania," recently published by the Rev. Dr. Perry, of the Diocese of Western New York, now Bishop of Iowa.

The first extract to be given is from an address of the Clergy in Pennsylvania to the Society in England, in 1711. It is given on account of what is said in it respecting the Church *building:* "Your other Missionary, whose case we think ourselves obliged, both in justice and charity, to represent to the venerable Society, is the Rev. Mr. John Clubb, minister of Oxford, in Pennsylvania. He has been so diligent and successful in his ministry, that his people now are enlarging their Church, etc." It will be noticed that the Church is here spoken of as being at that time, (1711,) *enlarged.* This would seem to make it probable that the present Church,

instead of being a *new* one, then erected, as has been supposed, is merely the original one, spoken of by Keith and others, which had been standing for some years; that it is merely this one, then enlarged. As, however, on the other hand, it is, in a letter from Mr. Weyman, which shall presently be given, spoken of as "*built*" in 1711; the greater probability is, that it was built *de novo* in that year. There may have been an intention, at first, simply to enlarge the old building; but, instead of this, it was, without doubt, finally concluded to erect an entirely new building.

The next extract to be given is from a letter of the Rev. John Humphreys to the Secretary, dated Chester, 1714: "From a tender and affectionate regard to the welfare of the Church at Oxford, which shall never leave me, though I am removed from it, I must necessarily take notice to the venerable supporters of the Church in these parts (under God) of one thing, which I am afraid will unravel much of the pains taken at that place, which is: the obligation upon Mr. Clubb to divide his labors between the Welsh (at Radnor) and the congregation of Oxford Church. Among the latter there has been always a great number of Quakers and Anabaptists; but they are well enough secured against those . . . . . "The danger I am apprehensive of, arises from the late intrusion

of a dissenting (Presbyterian) teacher, who came into these parts last year, from Wales, and bought a settlement at about the distance of two miles from the Church. He preaches every Sunday at his own house, and is very industrious to prevail with his neighbors to hear him; and many people there, are so disposed to variety of doctrine, that all the diligence I could exert in warning my people against the schism, and preaching every Sunday in my Church, could not prevent but that some weak people would follow him, especially if they had the pretence of bad weather to palliate their staying from Church; and God knows what the consequence will be of Mr. C.'s preaching to the Welsh two Sundays in a month, which I hear is his design."

The writer of this, Mr. H., seems to have had the charge of this Mission for a year or two after the erection of the new Church, and during an interregnum of Mr. Clubb's service here. He was one of the most respectable and useful of the Society's Missionaries in this province. He was evidently very much concerned for the welfare of this Parish, and very much attached to it. It is remarkable, and may, in this connection, be appropriately mentioned, that this Mission seems to have been generally a *favorite* one, with the early Missionaries. In one of his letters in 1767, Dr. Smith speaks of it as

that "old and respectable Mission;" and another person, a layman, mentions, that it is "really at this time (1771) one of, if not the best, the most agreeable Missions in this Province." He adds: "Pray send them an affable, kind and courteous English clergyman. Such an one would add weight, and do real and essential service to the Church." He continues: "Hard, indeed, is our case, that we cannot have a Bishop sent to America. Should that happy time arrive, our Church would then be countenanced and supported, whereas, at present, she droops her head and languishes. We desire no power over our dissenting brethren; but we want at least to be on a level with them" (pages 456–7).

I propose next to read nearly the whole of an interesting address to the Society, signed by Peter Taylor and James Morgan, Church Wardens, and others of this Parish, in the year 1718: "We the Church Wardens, and divers of the members of Trinity Church of Oxford, in the Province of Pennsylvania, know the great want of a good minister, by sad experience, particularly in our great loss in the decease of our late godly minister, the Rev. Mr. J. Clubb, who was entirely beloved of this congregation, who is now, we doubt not, entered into the joy of his Lord. But now, since his departure, many of this congregation have drawn back, and

are strayed away like sheep having no shepherd,—some to Quakers, some to Anabaptists, some to Presbyterians, and some to the profane Sabbatarians, etc., to the great grief of us that have an entire love and a great regard for the prosperity of the Protestant religion of the Church of England, as by law established. Particularly, we most earnestly petition for this little branch of that noble Vine which, by the good Providence of God, is begun to be planted among us, and would flourish and be great, we are persuaded, if you, the honorable members of the most illustrious Society for the Propagation of the glorious Gospel in Foreign Parts, would be pleased to grant our humble petitions."

"It may not be unacceptable to their Honors to let them know what we are doing to keep ourselves together in this our necessity, until we have a minister," etc.

"We having no minister (except by chance), agree among ourselves to meet at the House of God every Sunday, where one Nathaniel Walton, our schoolmaster, one zealous for the Church, and of good report among us, takes due pains every Lord's Day, to read unto us the Holy Scriptures, as they are appointed to be read, also the Prayers and Psalms, in their order and course; and a Homily or Sermon he reads every Sunday; where, also,

he catechizes the children that are of the Church every Sunday, etc. What we do in this matter is intended by us purely for the Church, and by no means against it. The Rev. Dr. Evans gives us his benediction in doing what we do, and the learned Rev. John Talbot highly commends us in our zeal for the Church. It is by the majority, *probatum est*" (114–5).

Of a like most interesting character to the document just quoted, is one written by the Rev. Robert Weyman, while on a visit to England, in 1728. From this I make a few extracts, regretting that it is not expedient to detain you with the whole of it: "The Church of Oxon" (Oxford) "was built in the year 1711, by the contributions of well-disposed people of that town and country. The materials of it are brick, lime and sand, and it is 36 foot in length, and 26 in breadth, and 16 to the square. It is only endowed with 60 acres of glebe land, and house, that was purchased by the donation of Mrs. Mallows, and the benevolence of the people, for my use, and my successors, forever."

On this extract I pause to remark that I was glad, on reading it, to find that it confirmed my conjecture in the little history of the Parish, read and printed a few years ago, that the present Church was built, (whether it was then built entirely anew, or only enlarged) in the year 1711. It may also

be mentioned here, as appears from a letter written by Mr. Weyman in 1725, that the Mrs. Mallows referred to, as having made a handsome donation to the Church, died soon after doing so; and that "that gentlewoman," as he adds, "in her last will and testament, gave the Church an additional legacy of £5, to her former benefaction of £80; both of which sums were laid out in the purchase" of the land and house referred to.

But to proceed with my extracts. He writes: "The number of inhabitants in the township of Oxon, are, according to the best and nearest computation that I can make, about sixty families, and in Radnor about the same number. In their fortunes they are much the same, as they are in their conditions. . . . . "There is one meeting-house that is frequented by Quakers" (supposed to be the Meeting-house at Frankford), and "another by Anabaptists" (supposed to be Pennepack), "in my parish at Oxon; and at Radnor there is one Quaker meeting-house; and a considerable number of dissenters in both Parishes. There are two schools in my Parish: One in Frankford, a small and compact village in the township of Oxon, about three miles distance from the Church; in which village I have lately introduced a lecture in the afternoon to a numerous auditory. The house of our meeting is kept by Mr. Walton, schoolmas-

ter, a man of sober life and conversation, and of good abilities for that employment; and the other school is kept by a stranger near the Church. The former has about forty scholars; the latter, about twenty; at Radnor, none." It may here be remarked, that, at the time Mr. Weyman wrote, and for a long time after, this Parish embraced, not only the "village" of Frankford and vicinity, but Germantown, also, and all the country between Philadelphia and Bristol. For many years Oxford Church was the only one, between the two places just named; and a considerable number of its members lived in the neighborhood where All-Saints' Church, Lower Dublin, now stands. And it was specially for their accomodation that that Church was built in 1772. That Parish is the eldest daughter of this one, as Frankford is one of its younger daughters. In the list of her progeny are to be reckoned St. Luke's Church, Germantown; Emmanuel Church, Holmesburg; and Church of Our Saviour, Jenkintown.

After Mr. Weyman, came in this Parish, in 1733, the Rev. Alexander Howie. In a letter written by him in the next year, he says: "The congregation at Oxford increases so much that there is not room in the Church to hold them; but, for their better accommodation, they design soon, either to raise a gallery, or to enlarge the outward building. Since

last month was a year, I have baptized seventy children, and seventy-six grown persons; some of them aged men and women, almost lost in the wilderness of Quakerism, and Anabaptistical errors. Last Easter-day I administered the Sacrament at Oxford, and had forty-six communicants, persons of good life and conversation, who are serious in religion, and have a due regard to the Church of England. Twice a year I visit all my common hearers in their own houses, and many dissenters of all denominations, by which means, in these three-fourths of a year last past, I have gained over to the Church of England, two Romans, three Independents, four Quakers, and three Anabaptists. They have quitted their former errors, and constantly attend our service at Church" (190).

Mr. Howie writes again, in 1741: "The number of heads of families in Oxford is about 49. I have baptized within the last half year, twelve children, and one adult. Last Whitsun-day, eighteen received the Holy Communion." Three years before this he had informed the Society that he had, within twelve months, baptized forty-three children, and seven adults; that the number of his communicants was twenty-four, and that he examined the children every Sunday in the Catechism; they answering well, through the care of Mr. Walton, who had taught school at Oxford more

than twenty years, and had instructed many poor children gratis. He also asked, in the same letter, for some Bibles, Common Prayer Books, and some copies of the "Whole Duty of Man;" scarce one in ten of his congregation having so much as a Common Prayer Book. What a contrast in reference to the possession of the invaluable book last mentioned, does the present time afford. Now, there are few books more generally possessed than the Prayer Book. It is being constantly and everywhere published, in all varieties of size and style; and every one buys it, and most persons prize it. All which speaks well for the enlightenment and improvement of the age.

After Mr. Howie, in 1743, the Rev. Æneas Ross came to this Mission. In 1744, he wrote to the Secretary, that, "notwithstanding the great number of dissenters of all sorts around him," yet that "the Churches," (meaning those of Oxford and Whitemarsh, now for some years associated,) "on Sundays are generally crowded, and both men and women appear very devout." "My situation," he adds, "is near Abington, about nine miles from Philadelphia, where there is one Treat, a preacher of the new sect, who has misled a great many weak people, this year or two past; but they now seem to come again to their senses, and to be much more agreeable both in their temper and behavior, which

was quite morose and disagreeable, except to those of their own party. Davenport, likewise, that occasioned so much confusion in New England, has been preaching about in our neighborhood this spring, but without gaining any proselytes." (page 238.) In the next year, Mr. Ross wrote as follows, "In my last I acquainted the Honorable Society with the regularity and good behavior of both my congregations, and that I live in perfect love and unity with them, and am now in great hopes that the rising generation will show themselves as pious members of the Church as their fathers were. The chief of the old standers of Oxford are dead, and there appears in many of their children a great share of devotion, and please God I live, in a year or two more I expect to see as flourishing a Church as they were twenty-five years ago." (page 239.) A brother of this Missionary, it may be added, was subsequently a signer of the Declaration of Independence.

In 1758, the Rev. Hugh Niell took charge of the Mission. In 1760 he wrote to the Secretary thus: "It is with the greatest pleasure I can inform you that the congregation of Oxford, through the blessing of God, is in a growing condition, as regular, numerous and uniform, as it ever has been, as I am informed. The pewing of the Church, which cost about £70, is completed; and there are numbers we

cannot supply. We had twenty communicants last Easter. The oldest livers in the place tell me they do not remember such a number to have taken the sacrament there before." Concerning Mr. Neill, the Secretary, in one of his reports, says, "This poor gentleman writes further, that on Sunday the 28th of October, while he was officiating at the Church, he had the very great misfortune to have his house and most valuable effects burned, not being able to come time enough to save many of them, and but very few books; and two of his children very narrowly escaped the flames. This most unhappy accident having greatly distressed Mr. Neill and his family, they having saved scarce any of their clothes but those on their back, and being forced to shelter themselves in a neighbor's house, the Society out of compassion to this worthy Missionary's very pressing necessities, have given him for their relief £30, which they hope the generous benefactors of this Society will not think improperly bestowed." In another of the Secretary's reports, 1761, it is said that "Mr. Neill officiated last Summer on the Sunday evenings in Germantown, where the rising generation of Dutch, who understand English, are well affected to the Church of England." Mr. Neill had removed to Germantown immediately after the burning of the Glebe House. Mr. Ross had lived there for a year before him, for the greater ease of

getting to Whitemarsh, as well as Oxford, and had probably likewise officiated in Germantown. When he was at Germantown, he says he "lay partly midway between the two Churches, five miles from Oxford, six miles from Whitemarsh." "The place," he states, "stands upon a rising ground, and contains one hundred fair houses, and is in length two miles." In 1762, Mr Neill reported the professed members of the Church of England to be about one hundred and fifty; and the communicants in both Churches, (the great majority of whom, however, were in Oxford,) to be about thirty. A year or two after this, Mr. Neill reported his communicants as thirty-four, and that he had baptized in less than a year, thirty-six children and seven adults.

From Dr. Smith's communications, who succeeded Mr. Neill about 1766, as a frequent, but not a very regular supply, and who continued to officiate frequently for them till 1777, I shall make but a single extract. In May, 1771, he wrote to the Secretary as follows: "I have great pleasure in going to preach among them, and in summer particularly. My country house, where my family resides, is nearer Oxford Church than to Philadelphia, being about two miles from where Mr. Neill, the last Missionary, resided. The congregation increases much since we got rid of one or two quarrelsome people. All the Swedish families that were in that

neighborhood, and were forming a separate congregation under the Swedish Missionary, have joined Oxford Church, and many of them are communicants. We are this summer about erecting a new Church for the better accommodation of a part of the mission, and after preaching in the forenoon at Oxford, I go once a month in the afternoon to that place, and the Swedish Missionary from Philadelphia also goes once a month" (452). The place referred to in the latter part of this extract, was the neighborhood in which All Saints Church now stands, and that was the Church alluded to as about to be built, and which *was* built in that and the following year, and on ground given for the purpose by a Swede. In that neighborhood principally, lived the Swedes alluded to by Dr. Smith.

In the two Churches of Oxford and All Saints, Dr. Smith continued to officiate till the year 1777, when, in consequence, it is supposed, of a sermon which he had preached two years before in reference to the difficulties then existing between the colonies and the mother country, he was relieved of the Mission by the Society in England. He was a learned, able and eloquent man; though not without numerous enemies as well as friends. He was the founder of the college of Philadelphia, now the University of Pennsylvania, and its first Provost. He was also a member of several of the first Gen-

eral Conventions, including those in which the Prayer Book was revised, and the Constitution of the General Church adopted; and in each Convention he was a prominent and leading member. It was by him that the admirable preface to the Prayer Book, as we now have it, was composed. But he was not the only one of the former ministers of this Church whose privilege it was to take part in the important measures referred to. Dr. Pilmore, one of his successors (viz.: from 1786 to 1791) enjoyed the same distinguished privilege; being a member of the same Conventions, and while the incumbent here. It hence follows, that this Parish, through these two persons; the one its Rector at the time, the other who had been its minister some years before, and who occasionally officiated for it afterwards, bears a peculiar relation, and one that it is pleasant to think of, with the important measures of the reorganization of the Church in this country, and the adoption of the Prayer Book as used in it.

But now, with a very few remarks suggested by what you have heard, I must close.

To all of you I trust it has appeared plain, that, from the beginning God has been with this Parish; not merely preserving it in existence, through many generations, but causing it, at least at times, (as under the ministry of Mr. Weyman and that of

Mr. Howie,) to grow and flourish, the number of communicants, even at that early time, and in a neighborhood then sparsely settled, being about fifty. Very evident then, it is, there was cause not merely for inscribing on the walls of this ancient Church, the devout acknowledgment we did, but for doing so with heart-felt *gratitude.* As often, my brethren, as you look upon it, let it remind you of the gracious way in which God dealt with your fathers at a time when they were "few and strangers in the land." And let it incite you to the cherishing of such feelings of gratitude, as will prompt you to imitate them in their love for the Church, and their devotion to the interests of the Parish of which they were members. And let it further incite you to the doing of your full duty in reference to the missionary operations of the Church. Of all parishes in the land, those surely should be most anxious to do their duty in this respect, which were themselves at one time missionary stations, and especially those which were indebted to brethren in a distant land for their "first foundation, and for a long continuance of nursing care and protection." May we all, the members of a parish, eminently of this description, be ever found ready and anxious to do for others, that which has been done by others for us.

In regard to the future of this Parish, is there

not ground to hope, from the manifestations of the Divine favor already received, that it will still continue to be favored from above; that the good Lord will still continue to be our Refuge and Strength, as He was those of our fathers. He most assuredly will, if we, as members of it, are only faithful, and are willing to do for it, with our prayers, our worldly means, and our personal exertions, all we should do. In this case, it is not unsafe to predict for it a larger growth and more substantial prosperity than it has yet known. The time is coming, when it will be surrounded with a much denser population than is here now; when it will have all around it villages and towns. May it then, with courts much more spacious than these, be filled with devout worshippers; with worshippers, who, in their daily lives, will show forth the praises of Him whom they profess to serve. Lastly, my brethren, let us not fail as *individuals*, to take the Lord for our Refuge and Strength. Then shall we have made the best preparation possible for meeting and enduring the calamities of this mortal state, and we shall have secured for ourselves a place in those heavenly mansions, where we shall be no more liable to trouble, and where we shall be forever with the Lord.

PHOTOTYPE F. GUTEKUNST PHILAD'A.

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History of the Parish from October 1, 1854, to October 1, 1882.

A FEW months after the resignation of the Rev. Mr. Sheets, Edward Y. Buchanan, then in charge of two churches in Lancaster County, was invited by the Vestry to become rector of the Parish; and having accepted the invitation he took charge of it on October 1, 1854; not officiating, however, as such, (in the church) until Sunday, October 8th. At that date, the congregation, exclusive of summer residents, seemed to consist of about thirty families; from among whom there were fifteen, or possibly, eighteen communicants. The members of the Vestry then were, William Overington, Edmund Green, Harvey Rowland, Benjamin Rowland, John Cuckle and James McMurtrie.

One of the first things done by the new rector was the opening (in the *then* Church tower) on May 6th, 1855, of a Sunday School; there having been no such school in the Parish, for a number of years.

The school at once became respectably large for a strictly rural Parish, and continued in operation, with varying numbers, until the rector's withdrawal from the Parish, when it was very much larger than it had been at the beginning. It continues, as he is glad to learn, to grow and flourish. In the year 1862, a second Sunday School was started in the Parish, (at Crescentville,) which, on account of its being in a village, soon exceeded the school at the church in numbers. It also proved to be a most useful school; it, with the chapel afterwards built there, greatly improving the morals and spiritual condition of the place.

In the summer of the year '55, were commenced those afternoon services in the small Lyceum building at Jenkintown, which resulted, two years after, in the organization of a parish there, and, a little later, in the erection, by Mr. Wm. H. Newbold and one of his daughters, of a handsome stone church; in memory of a special great mercy vouchsafed to them not long before.* A few months previous to the commencement of the services just referred to, the church at Oxford had received from Mr. Lloyd W. Bickley, the gift of an appropriate Episcopal chair for the chancel; this being likewise a thank-offering for a special mercy.

* Above the entrance to the church, are to be seen the appropriate words, "God is the Lord by whom we escape death."

In the autumn of the year 1855, on September 23d, a collection was taken in the church which was the largest that had ever *then* been made in it; and which occasioned not a little surprise; the amount being very nearly $300, and the object, the relief of the sufferers from yellow fever in Norfolk and Portsmouth, Virginia. This amount was, some years after, very largely exceeded on several occasions. The collection for Missions on Sunday, July 4th, 1880, amounted to $3,585.45.

In the year 1856 was built the substantial convenient and comfortable parsonage-house on the Second Street road, near the church. This house became, in October of that year, the residence of the rector, and continued to be such, all the remaining time of his ministry in the Parish. In the same year, there was added to the landed property of the Parish, (in good part through the liberality of the late John Cooke, Esq.) the lot of nearly two acres of ground adjoining the church property on the west, and extending to the Second Street road. Of Mr. Cooke, it may with propriety here be said, that from the time he was chosen a Vestryman (which was in the year 1856) he proved to be a most efficient and valuable one. He was for some years prior to the rector's resignation, and until the time of his own removal from the Parish, its faithful Secretary. He was also the person who super-

intended all the improvements made from time to time in the church property, and who had almost entire charge of the erection of the chapel at Crescentville, and afterwards of the enlargement of it.

In 1858, the Parish lost by death the services of another gentleman, who had long been a member of the Vestry, and a most active and useful one, Mr. Edmund Green. For many years he had been the junior, or Rector's, Warden.

During all the years since the autumn of 1854, the attendance on the public services, particularly during eight months of each year, had been encouragingly large; and more pews being wanted than could be supplied, the Vestry and congregation at length, (in the year 1860) came to the conclusion, that it was expedient to enlarge the church. Accordingly, plans for this purpose were procured from an architect. Those plans contemplated the conversion of the vestry-room into a recess chancel; another vestry-room to be provided in a tower at the south side of the chancel. They also contemplated the building of larger transepts, instead of those then, and still, existing. All this, it was ascertained, could be accomplished at an expense of $4,500. But when, subsequently, subscriptions for nearly the whole of this amount had been obtained, the project fell through, in consequence of the uneasiness and alarm which began to be felt about

the affairs of the country; the lamentable war, which in the next year actually broke out, even then being apparently almost inevitable. Since then no attempt has been made to carry out the plan, except that, in the year 1875, through the liberality of Mrs. Mary P. Lardner, the relict of Mr. John Lardner, who had long been a most valuable member of the Vestry, (as his father before him, of the same name, had been), a tower was erected in the place contemplated for it in the plan, and was furnished with a fine-toned bell weighing 1500 pounds. To this same lady, the Parish had previously, (in 1870,) been indebted for the light and beautiful granite-post and galvanized iron fence, which stands at the western end of the church-yard. In grateful commemoration of her kindness and liberality in connection with the first named of these benefactions, a handsome mural tablet was placed in the new tower with the following inscription, "This tablet commemorates the liberality of Mrs. Mary P. Lardner, to whom the Parish is indebted for this tower and the bell it contains. A.D. 1875." This good friend of the Parish and estimable lady, died in the year 1876. Her death was followed in April, 1881, by that of her sole surviving son, Perot Lardner, who, it was found, had inserted in his will a bequest to the church of $2000; thus evincing in this venerable Parish, an

interest, similar to that which his lamented mother had felt and so repeatedly manifested.*

For a time the attendance at the church was somewhat affected by the occurrence of the war, and by the erection, about that time, of two or three other churches in the neighborhood; but these causes gradually ceased to have much effect, and the congregation became again, in a great measure, what it had been. The number of communicants in May, 1861, continued about the same, that it had been a year or two before; and in almost every succeeding year there was an *increase;* so that, at the end of the first ten years of the rector's ministry in the Parish: viz., on October 1st, 1864, they numbered sixty-nine. The whole number of persons that had been added to the communion in that decade, was 102; of whom fifty-two were entirely new communicants. The total amount of contributions, independently of pew-rents in that period, was $11,700. In the last year of the ten, the contributions amounted to $2140.30; of which about $1300 were for putting a new roof, (covered with slate) on the church, and otherwise repairing the building; and also for extinguishing a small indebt-

* Between the years 1854 and 1882 the Parish had received two other bequests; viz., one of a $1000 R. R. bond, from the estate of Mr. Robert Whitaker; a second, that of a 6 per cent. $1000 ground-rent, from the estate of Mr. Joseph Swift.

edness on the Parish. An additional portion of it was towards the erection of a chapel at Crescentville.

Of the desirableness of having a chapel at that place, the rector had been for some time fully convinced; and he had actually commenced soliciting subscriptions for the purpose. But it was not until the spring of 1870, that a beginning was made in the erection of one. Until about that time it had been imposible to obtain a suitable lot, in an eligible location, on which to build. Such a lot, however, was at last secured, through the thoughtful kindness and liberality of the Misses Fisher, who presented a lot adjoining their property. Sufficient funds for the purpose having been obtained, (the same ladies being large contributors,) preparations were made early in the year just mentioned to commence the proposed building. Hence, on Saturday, May 7th, the corner-stone of the long contemplated chapel was laid by the Rt. Rev. Bishop Stevens, he and others, making appropriate addresses on the occasion; and on Sunday, the 20th of the following November, the building, having been entirely finished, furnished, and paid for, was by him consecrated; and ever since then has been in constant use for sacred purposes. Not long after its erection there was presented by the same family who had already done so much for it, a handsome Commu-

nion set; consisting of a paten and two cups, all of silver.

In the second year after, (that of 1872,) a very great improvement was made in the Parish church building by the painting of the walls, and by sundry other changes and repairs; and on the first Sunday after the completion of the improvements made, a sermon was delivered by the rector, which, on account of its being largely historical, has been printed in full, in connection with this Supplementary Sketch.

From another discourse delivered by him on Sunday, October 4th, 1874, (the Twentieth Anniversary of his ministry in the Parish) it appears, that the communicants at that date, notwithstanding numerous losses by removals, deaths, and other causes in the decennial period then just ended, was eighty-eight. During that period there had been ninety-eight additions to the communion, more than three-fourths of them being entirely new communicants. The contributions in the period for various purposes, including some two or three quite large ones to the fund for erecting an additional wing to the Episcopal Hospital, amounted to about $52,000.

The summer of the next year, (1875,) was, that in which the various additions and improvements to the church building already mentioned, and provided for by Mrs. Mary Lardner, were made. And

in the same year, a very sweet-toned pipe organ was placed in the chapel by members of another family.

The next most important event in the history of the Parish, was the thorough repair, in 1877, of such of the church yard wall as was then standing, and the erection on the side where there had been only a wooden fence, of a substantial and handsome stone wall.

In the next year took place the enlargement of the chapel at Crescentville. The original dimensions of that chapel were 25 by 50 feet. Those dimensions, it was soon discovered, were too limited for the accommodation of the persons who, at least frequently, attended the services. It was hence eventually concluded, to enlarge it by building a recess chancel at the east end of it. By this improvement, not only would considerable additional room be obtained for pews in the nave of the chapel, but two good-sized rooms for Sunday-School and other purposes, under the new chancel, would likewise be secured. Accordingly, early in the summer of 1878, the work of enlarging was commenced, and in a very few weeks was completed. Two pleasant circumstances in connexion with this improvement, as was stated in the rector's report to the Convention of the next year, were, "that all the expenses incurred were at once fully met, and that the chapel, in its enlarged form, was

usually as full of worshippers, as it had been before the enlargement." The communicants more immediately connected with this chapel constituted about one-third of the whole number in the Parish, at the withdrawal of the rector.

A remarkable occurrence in connexion with the chapel took place two years after its enlargement. On Sunday, July 11th, 1880, at about half past three o'clock P.M., during a thunder storm, the east end of the building was struck by lightning; and although, at the time the Sunday School and Bible classes were all in session, in their respective rooms in the basement, (into one of which rooms the electric fluid made its way down, leaving its mark in the plastering on the wall, and on some of the wood-work) and although a large class of the younger children of the Sunday-School were also seated in the church, quite near the track of the lightning, yet no one, in any of the classes sustained any serious injury.

In the autumn of the year 1872, the rector, with part of his family, went to Europe, where he remained until the end of June of 1873. During his absence, the Parish was specially in charge of the Rev. F. S. Harraden, then Head Master of Mrs. Crawford's school for boys, at Ury; which school, for a number of years formed part of the congregation at the church. From Mr. Harraden moreover,

the rector, after his return, received for a time occasional assistance in his work; and subsequently, in periods of a few weeks at a time, he had the help of the Revs. F. W. Bartlett, Geo. F. Nelson, W. B. Erben, and J. J. Creigh. From the spring of 1879, until that of 1881, he had the Rev. C. E. Butler as a regular constant assistant; and from June of 1881, until his ceasing to be rector, he had the Rev. R. Bowden Shepherd as such. The cost of the services of these gentlemen was freely defrayed by the Vestry and congregation.

In the spring of the year 1882, the rector, after a ministry in the Parish of nearly twenty-eight years, and with health and sight somewhat seriously impaired, came to the conclusion that it was expedient for him to give place to a younger and stronger man, who could, without assistance, carry on the work of the Parish, as he had himself done for many of the earlier years of his ministry in it. Accordingly on Easter Monday of that year, he sent to the Vestry his resignation of the Parish, to take effect on the last day of the ensuing September; and hence, his resignation having been accepted, though with gratifying expressions of regret on the part of both the Vestry and congregation, he preached for the last time in the church on Sunday, September 24th. On the following Sunday, October 1st, the Rev. R. Bowden Shepherd

(who had been his assistant for seventeen months, and had been chosen his successor,) preached; the retiring rector only making a brief address, giving the statistics of the Parish during his ministry in it, and administering the Holy Communion. In the afternoon, at the chapel, he baptized six persons—two of them adults—and made a short address. On the following Saturday afternoon (the 7th) he presented to the Bishop in the church for confirmation, nine persons. In the morning of the next day, (the 8th) he presented to the Bishop in the Church, the Rev. R. B. Shepherd for ordination as a Priest; on which occasion there was present in the Church, the largest congregation, with perhaps one exception, that had ever been seen in it. The number of persons that communed was about 90. At the chapel in the afternoon he presented to the Bishop five candidates for confirmation. On the following Sunday (the 15th) he officiated for the last time in the chapel, preaching from Jude 20: 21, and administering the communion to sixty-five or seventy persons.

On the eve of the rector's resignation, a subscription was started for the erection, on the church-grounds, of a building which had been for some time very much needed; viz., for the accommodation of the Sunday School and Bible classes, and for other kindred purposes. The necessary funds

for such a building having been procured, it was at once commenced; and it was the rector's privilege to see it partly up, before he finally left the Parish. It was completed in the Spring of 1883, and dedicated by Bishop Stevens, on Monday, April 23d, of that year; the Bishop, Mr. Shepherd, then the rector, and his immediate predecessor as such, making addresses. Over the principal door of this building is a marble slab bearing the entirely unanticipated, but very gratifying, inscription, "Commemorative of the Rectorship of the Rev. Edward Y. Buchanan D.D. in this Parish 1854–1882." In justice to the congregation it ought also to be placed on record, that on Saturday, July 8th, of the year 1882, the rector had the unexpected, but very great, pleasure, of receiving from his parishioners (including those of the chapel) a very handsome testimonial of their regard and affection. It consisted of a beautifully embossed silver pitcher and two silver trays, likewise embossed; each piece of the three, bearing the following inscription: "Presented by the congregation of Trinity Church, Oxford, Philadelphia, to the Rev. Edward Y. Buchanan, D.D., on the fiftieth anniversary of his ordination,—8th July, 1882."

At the time of the resignation of the rector, the Vestry was composed of the following named gen-

tlemen: William Overington, Harvey Rowland, John Cooke, Harry Ingersoll, Rush Rowland, George W. Rhawn, and Thomas Graham. Of these persons, the two first named were in the Vestry at the time of Mr. Buchanan's election as rector, and are now the sole survivors of the Vestry of 1854. Mr. Overington has now, (in 1885,) been a Vestryman over sixty-four years, and has been most of that long time, the Senior Warden and careful Treasurer of the Parish. Mr. Rowland became the Junior, or Rector's, Warden in 1858, on the death of Mr. Green, and continued to be such until the Spring of 1884, when he resigned from the Vestry. Between the years 1854 and 1882 four other gentlemen, besides those already mentioned in the course of this little sketch, had been, for a time, members of the vestry, viz., Richard P. Lardner, Thomas Drake, William Unruh, and William Whitaker. Mr. Lardner was for a short time Secretary of the Vestry, as he had been for many years, during Mr. Sheets' rectorship.

Subjoined is a statement of some of the statistics of the Parish during the period of Mr. B's Ministry.

Whole number of baptisms, (of which 62 were adult and 415 those of children) 477. Confirmations: Times 32, Persons confirmed, 201. Marriages, 88. Burials, 282.

Communicants: The number in 1854 was 18. Whole number of additions in the twenty-eight years following, (of whom 199 were entirely new communicants,) 323. Number remaining in 1882, (after deducting losses by removals, deaths and other ways) 130.

CONTRIBUTIONS.

In the first ten years, ...	$11,700 00
In the next decennial period, (Oct. 1st, 1864, to Oct. 1st, 1874,) . .	52,000 00
During the remaining eight years, .	75,125 42
Total,	$138,825 42

APPENDIX.

Early Letters, Relating to the Parish, from Bishop Perry's Compilation.

TRINITY CHURCH TO THE SOCIETY.

Trinity Church,

Oxford, in Pensylvania, 5th *March*, 170$\frac{8}{9}$.

May it please your Lordships and the rest of your Honourable Members:

We are deeply sensible of the great mercy and love of God to us, who in his Providence hath given to us so obscure a people, a minister to take care of our souls, even us who are a people of no note and figure in the country; whereas, many other places which are much more considerable do still want that blessing. Next then to the great and good God to whom we ascribe all honour and thanksgiving, we crave leave unanimously to signify our gratitude and respect to your venerable body, begging of God this grace that we may always carry ourselves with piety and all virtue, that we may not provoke God to withdraw his loving kindness from us, nor those good men that contribute so largely for the good of the churches in these countries, their favor and bounty.

For as much then, may it please your Lordships, &c., as since the departure of the Reverend Mr Evans from Philadelphia, the Reverend Mr Rudman, who was appointed our minister, did supply Mr Evans' place, and the Revd Mr Clubb, in pity to our

forlorn condition, did piously take upon him the care of our poor church, for which we cannot be sufficiently thankful to him.

We think ourselves obliged to make a short representation of the present state of our church. Near three years Mr Clubb has constantly officiated among us (and to do him justice, without partiality or flattery, piously and diligently in every part of his ministerial function, viz., in the administration of the sacraments, preaching, catechising our children, visiting our sick, &c.)

And now, being the late Mr Rudman departed this life the 17th of last September (who declared his resolutions of leaving us and returning to Sweedland upon the arrival of the Reverend Mr Evans, designing to end his days in his native country), we therefore think that it is our interest and duty (and indeed it is all we can do), humbly to petition your venerable body for the appointing of Mr Clubb to be our minister, to whom we have just reason to pay a particular regard for taking upon him the care of our church when we were left destitute, especially considering our circumstances, that he could not promise to himself any encouragement but what your venerable body will be pleased to allow him.

And were it proper for us to recommend any person to your favour, we could say no less than that we believe him worthy of your consideration for his said service and diligence in this church, adding many to it, and recovering those that were fallen away from it, and, in short, by giving satisfaction to us all. We heartily beg he may be continued to us, and that your Lordships and the rest of the honourable members would be pleased to grant him the usual salary to other ministers, by reason it is not in our power to do much towards the support of himself and family.

May God Almighty bless and prosper you in your undertakings is and ever shall be the prayer of your Lordship's, &c. most humble Serv^ts^.

MR. CLUBB TO THE SECRETARY.

OXFORD, PA., *Oct.* 6, 1714.

May it please your honor:

My safe arrival at Port Philadelphia was (thanks be to God), upon the 24th of August, after a long passage of thirteen weeks, and the bearing of several difficulties which the tediousness of our voyage and the number of our hands aboard, was in great measure the occasion of, during which time I faithfully performed my duty dayly in reading prayers morning and evening, and preaching every Lord's Day, in which offices of devotion I found those Dissenters (that were on board with us), always willing and ready to joyn and I believe would do so everywhere else if they were not prevented by those that are their leaders. In a few days after when my effects were delivered me, I entered upon my charge at Radnor and Oxford, where the people were well satisfied and ready to receive me, and Mr. Humphreys as willing to go to Chester, as the Society were pleased to appoint him their missionary in that place.

The people of Radnor are very thankful to ye Honble Corporation that you were pleased at last to consider them, and send them the minister they desired for ye welfare of their souls. * * * * * * As for the people of Oxford they are still indebted for some parts of the money they had to finish their church. They are also very gratefull to your illustrious body for your favour in committing the care of them to me. Again, they say they will do what they can for me when they are discharged from their incumbrances.

In the meantime I am truly thankful to the Honble Society for their benevolence and satisfyed wth what the goodwill of these two poor congregations will afford. I shall by the help of God with all fidelity contribute the best of my endeavours for the good of their souls, the conscientious discharge of my own duty,

and I hope the satisfaction of my superiours and munificent patrons at home.

I humbly presume (that as I understood some small time before I came away, Mr Lassinby had given some books, viz., Bibles. and of them that are titled, "The Whole Duty of Man," to be disposed by the Society in the Plantations where their Missionaries are), to beg of your Honble Body that you will be pleased to bestow upon us what portion you think fit of each, there being here a great many youth wholly unprovided of Bibles, and none to be purchased but at such excessive rates as they are not able to comply with.

For which your generous charity and all your other liberal benefactions, that God Almighty would bless your pious designs here, and reward you with the blessings of this life, and the felicity of eternity is ye hearty prayer of.

May it please your Hon^{r}, &c.,

John Clubb.

CHURCH WARDENS AND VESTRY OF OXFORD IN PENSYLVANIA TO THE SECRETARY.

To the most Rev^{d}, Rt. Rev^{d}, and the other Rev^{d} and worthy members of the Honble Society for promoting the Gospel in y^{se} parts.

Hon^{d} Sirs:—We whose names are hereunto subscribed, inhabitants of Oxford township, in the province of Philad^{a} and members of the congregation in these parts who meet to worship God in the way of the Church of England, do dutifully acknowledge our obligation to the whole body by whom we have been accommodated w^{h} a Minister of the Church of England for some years past, to the benefit and comfort of ourselves and many others, and as it is our bounden duty we return our most

humble thanks for that your charity towards us; but it hath pleased Almighty God to take unto himself our loveing and beloved Pastor, Mr John Clubb, y^{r}, Mission^{r}, who departed this life in Decr last past, and ever since we have been destitute of a minister. * * * * * Therefore in this case we most humbly implore your help, that as we have a Church wherein to meet and worship God, so we may be accommodated w^{h} a minister to officiate for us in the things that pertain unto his worship, and we hope that such y Charity will redound to your own reward and to the increase of religion in these parts, and to the glory and praise of God. So pray your humble petitioners met together the 21st day of May, 1715, at the Church of Oxford township, in the province of Philadelphia, in America.

EDWARD COLLINS and others.

MR WEYMAN TO THE SECRETARY.

OXON, PENSILVANIA, *July* 26, 1725.

Reverend Sir:—I received the honor of yours of 25 of Augt last, and am sorry that the Society are not yet come to resolution of sending a missionary to Radnor where the people have great need of one to be always residing amongst them that can converse with them in their own British dialect. * * * * I should have returned the Society's thanks to M^{rs}. Mellows, but she is lately dead and gone to receive the reward of her well doing. I must farther inform you that that Gentlewoman in her last Will and Testament gave the Church an additional legacy of £5 to her former Benefaction of Eighty, both which sums with an additional of so much more from the people have been laid out in the purchase of 63 Acres of Land, with House, Orchard and Improvements for the conveniency, use and habitation of a minister, and I am now in the actual possession of and residence upon it, and have

taken effectual care by mean conveyances in the Law to secure it in perpetuity for my successors in the work of the ministry. Thus far our People have proceeded in the settlement of a minister among them, and there is a congregation at Whitemarsh, about 10 miles distant from this place, that is very desirous of a minister, and have for the decency and conveniency of divine Worship erected a goodly fabrick in stone for that end, and have addressed the Honorable Society that they will allow me to extend my Administration to them, which I am willing to do if it be consistent with the pleasure of the Honorable Society to whose wisdom and piety I refer it, and am with the deepest regard and honor, Reverend Sir,

Your most humble servt,

Robt Weyman.

Mr HOWIE TO THE SECRETARY.

[EXTRACT.]

Oxford in Pensylvania, *Sept* 29th, 1741.

Revd Sir:— * * * * My income last year from Oxford was £16 10*s.* 6*d.*, paper money, and this is paid by subscription, sometimes 10, 5, 4, 3, or 2 shillings at times, so that when a sum of money is paid after this way, it is but of small service to a family. And as for those who are deficient in paying their subscriptions, we cannot sue them without having the charges thrown upon us, and losing our just due besides, such an unhappy constitution do we live under. * * * *

Those who are really of the Church of England do not at present exceed 25 in number, and few of them are subscribers.

I cannot possibly affix the number of dissenters. The people of our Province are, this and that, here and there, and of no steady principles, sometimes anything or nothing, just as the humour takes them, or the Spirit of Giddiness moves them.

However, Quakers and Anabaptists are numerous, some Presbyterians and Whitefieldians, but few open Papists.

I know not of any professed heathens or Infidels. The native Indians lye a great many miles back in the country; indeed, there are some people among us, viz., Whitefield's followers, who seldom frequent any place of orthodox worship, and tho' many of them seem to be convinced that their pious leader is a mercenary impostor, yet so big are their stomachs, that rather than own their convictions openly, they are resolved to be obstinate, and are in a fair way to lose all sober principles by imagining that the new Exercise of Hymn Singing, the Solidifian Scheme, and damning all their Innocent neighbors who differ from them will carry them to heaven. * * * * *

ALEX^R HOWIE.

P. S.—The parsonage lands and house belonging to Oxford are in a ruinous condition, and the people have always been, and still are, very negligent and slothful about repairing them, so that I have no more benefit from 60 acres of Land than if I had none. All that can be said is, that I and my Family live rent free, at the hazard of our lives, for the house will neither keep out wet nor cold, which last is very extreme in the winter.

A. H.

MR. ROSS TO THE SECRETARY.

[EXTRACT.]

OXFORD, *Oct^r*, 5th, 1749.

Reverend Sir:—They complain of my living at the Glebe of Oxf^d^, & create me a good deal of Uneasiness on that account, when after a year's living at German Town, to please them, I was obliged to remove to Oxf^d^, where my Salary does but just maintain my Family. The place is very poor, and but half of the lands inclosed. But I have told the People of Whitemarsh that if they would purchase or rent another Place between the 2

churches I would give them half my time, with which if they do not comply, I hope the Honorable Society will either provide for me elsewhere, or that they may be contented with a smaller portion of my Service. I cannot exert myself beyond my natural Strength; my Constitution is but tender at the best, and have been so poorly this summer that I could hardly go through my service but with difficulty, but thank God, I am now much better.

MR. NEILL TO THE SECRETARY.

[EXTRACT.]

GERMAN TOWN, *May* 12th, 1760.

Very Revd and Dr Sir:—I have an invitation from some of the English people in German Town to preach for them, as there is no kind of English worship in the Town except a Quaker meeting house; and indeed this is something extraordinary, as I don't know a family of the Church of England in the Town but one, altho' it contains 300 houses, but as they are divided into so many Sects that no single sect is able to support a Minister, I mean the English people, and as I have offered to preach to them for nothing Sunday Evenings, after service is over of my other churches, they readily embraced the offer. The loan of the Lutheran Church, of the upper end of German Town, and of the Calvinist Church, in the Middle of the Town, are both offered to me by their respective Ministers and people, as they appear more willing to have a Minister of the Church of England to preach to their people that understand English (as most of the young people do), than any other denomination. Since I had the very great misfortune of having the Glebe house at Oxford, and the best part of my valuable effects destroyed by fire, I have removed my family into German Town. The Governor and Citizens of Philadelphia were so sensible of the misery my family was re-

duced to by fire, that they subscribed the sum of Two hundred and fifty-five pounds towards rebuilding the Glebe house, which is almost double the value of the house, as it was an old wooden building. The Congregation, considering the inconvenient situation of the Glebe, being 13 miles distant from White Marsh, joined me in a petition to the Assembly for leave to bring in a Bill to sell the old Glebe and purchase one more convenient—and better land. The Assembly gave us leave to bring in a Bill; accordingly a Bill lyes before them for the aforesaid purpose, and we have the strongest assurance that it will be passed the next session.

The loss sustained by the fire (exclusive of the house) exceeded one hundred pounds, besides my Library, which exceeded Sixty pounds Sterling, independent of part of the Library belonging to Oxford. * * * * * * *

MR. NEILL TO THE SECRETARY.

[EXTRACT.]

OXFORD, IN PENNSYLVANIA, *Jan*^{y} 10th, 1762.

Rev^{d}. Sir:— * * * * * * As our Church of Oxford was too small for the Congregation that generally attended, we set on foot a Lottery last Spring for enlarging of it; and other uses about the Church. We have drawn the Lottery the other day and hope we shall be able to clear for the uses aforesaid, between four and five hundred pounds. His Honor, the Governor, gave us a gratuity of Ten pounds towards enlarging the Church. Thus I hope by the assistance of Divine Providence, notwithstanding the numbers of Dissenters among us, we shall continue steady and united as we are at present, and increase in numbers every day.

I am, Revd Sir, &c.

HUGH NEILL.

MR. NEILL TO THE SECRETARY.

[EXTRACT.]

OXFORD, IN PENNSYLVANIA, *June* 5th, 1762.

Revd Sir:— * * * * * The state of this Church upon my appointment was still worse, because their numbers were almost reduced to nothing. Providence has so far blessed my weak endeavours as to enable me to collect them together, and now they are as decent and orderly a Congregation as any in this Province. However, one inveterate prejudice reigns among them, which I am afraid I shall never be able to root out, and that is their antipathy to Infant Baptism. This makes me have but few children to baptize, and as for these that are grown up, they are ashamed to make a public profession of Christianity by Baptism, altho' they are constant attendants at Church; and as I can't admit them to the Communion till they are Baptized, this gives me great uneasiness. I have not christened above five children since my last letter, two adults that are white, and four adult Negroes. My Communicants are about thirty in both Congregations. As to the number of Inhabitants within the bounds of my Mission, it is impossible for me to tell, as I have found no rule yet whereby to count them. As to the professed members of the Church in the Congregation of Oxford, they are about One hundred and fifty. There are nearly the same number attends White Marsh Church, but not above twenty or thirty of them are professed members of the Church; the rest of them being either Dissenters, or young Dutch people who understand the English language. As to the number of Dissenters they are almost innumerable: Quakers, Presbyterians, old and new, *i. e.*, New Lights, Baptists, both Seventh Day and First Day, Moravians, Menonists, Dumplers, and Pretests, with many other sorts; but these have all stated places of worship besides the Dutch Calvinists and Lutherans. As to Heathens and Infidels, if I set

aside the practical ones, there is none professed that I know of. Thus I have gone through my *Notitia parochialis,* and shall only add that there is the utmost love, union and harmony subsisting between me and my Churches, and that the majority of my people endeavour to excel the Dissenters as far by the piety of their lives as by the purity of their doctrine.

I am, Revd Sir, &c.,

HUGH NEILL.

MR. NEILL TO THE SECRETARY.

[EXTRACT.]

OXFORD, IN PENNSYLVANIA, *June* 21st, 1762.

Revd Sir:— * * * * * I have sent the enclosed papers to shew how kind the Legislature has been to our Church, and the means I have used to perpetuate this new Glebe for the use of my successors.

The old Glebe that we sold was so much out of order that there was not a stick of fence upon it, nor any wood to repair them, no Meadow, the Ground extremely poor, and the house so much out of order that no person could live in it with any comfort. Such was its situation when it had the misfortune to be burnt down. The Congregation concluded never to build it again, as it would be money thrown away, but resolved to purchase a new one, with a house ready built, better land, some meadow and one more conveniently situated for the two Churches.

This could not be done without the aid of the Legislature. We accordingly applied and obtained an act agreeably to the enclosed Copy. But as His Majesty's approbation is necessary to confirm all acts of this Government, we wait with impatience to hear of its confirmation. * * * * * When I came to this Mission I found the Glebe in the situation I have described it. I have with unwearied diligence and thro' the kind interposition

of the Legislature obtained a Glebe worth two of the Old one. This was obtained at a considerable expence, but as I hope to reap some of the benefits I am the easier. However, I could still make considerable improvements did I know how to be refunded, but in the meantime I am contented.

I am, Revd Sir, &c.,

HUGH NEILL.

MR. NEILL TO THE SECRETARY.

[EXTRACT.]

OXFORD, IN PENNSYLVANIA, *May* 19th, 1766.

Revd Sir:— * * * * * Such, alas! are the misfortunes, and I may say persecutions, that attend the poor distressed Church of England in America, that whilst the Dissenters can send out an innumerable tribe of Teachers of all sorts, without any expence, we must send three thousand miles, cross the Atlantic Ocean, at an expence of all we are worth sometimes, and as much more as we have credit for, as well as the risque of our lives before we can have an ordination; this is a difficulty that has and always will prevent the growth of the Church in America. Few Englishmen that can live at home will undertake the Mission. The great expences and dangers of the Seas that the Americans must encounter with before they can obtain an ordination, damps their spirits and forces many of them (who have strong inclinations to the Church) to join the Dissenters and become teachers among them. Thus, when a vacancy happens among them, it can be filled in an instant, while a vacancy among us is some considerable time before they can have a Minister. All this time the Dissenters are making such havock among the Church people that when a Missionary comes to one of these destitute places he has all the work to begin again, and many years before he can collect his scattered Flock.

The Dissenters very well know that the sending of a Bishop to America would contribute more to the increase of the Church here than all the money that has been raised by the venerable Society for the Propagation of the Gospel. Alas! we see and feel the power of our enemies and weakness of our friends, and can only mourn in secret and pray for better times.

The Rev^{d} D^{r}. Allison, Vice-Provost of the College of Philadelphia, and who is at the head of the Presbyterians in this Province, assured me the other day in a conversation upon this subject, that they had no objection to what he called primitive Episcopacy, *i. e.*, Episcopacy without any civil power annexed to it, as he explained himself, and that he would be well contented if there was a Bishop of this sort in every Province in America.

I am, Revd Sir, &c.,

HUGH NEILL.

MR. SMITH TO THE SECRETARY.

[EXTRACT.]

PHILADA., *Sept^{r}* 1, 1767.

Rev^{d} and Worthy Sir:—I have in several late letters informed you that since Mr Neill's departure in October last, I have twice in three weeks supplied the Mission at Oxford in order to prevent that old and respectable Mission from dwindling away, and as the act of our Assembly, which was made for selling the old and purchasing the new Glebe, required that there should be a Minister to constitute a Vestry and do any legal act, I was obliged last February to let the people nominate me their Minister in order that we might proceed to get possession of the Glebe for the use of the Church, and I accordingly consented to supply them for one year, or till you appointed another, unless so far as Mr Peters's indisposition might require my assistance in Town, which has been but seldom till within these few weeks past.

I have got possession of the Glebe and have leased it for one year, to commence from the first of June last, but this year's rent will not be sufficient to make the necessary repairs to the house and fences which are suffered to go to great ruin. I have also let out the Pews and done everything to make the Mission worth Mr Barton's acceptance, who has an unanimous invitation from the people. He was down here last week, but has not given his answer whether he will accept, as he fears he will change for the worse.

In the meantime I shall give them what help I can, but as nothing can be got this first year from the Pews, nor from the Glebe, Mr Neill's tenant being insolvent, I shall receive nothing and shall be considerably out of Pocket in my frequent visits, besides Sundays, unless the Society should be pleased to give me some consideration as they did Dr Cooper for supplying West Chester. * * * * *

I am, Revd and worthy Sir, &c.,

Wm. Smith.

MR. SMITH TO THE SECRETARY.

[EXTRACT.]

Philada, 15th *Octr.*, 1770.

Revd. and Worthy Sir:—The great bane of the Oxford Mission, and the cause of the divisions I found among them was a lottery erected in Mr. Neill's time, which, instead of some hundred pounds which it ought to have cleared, never cleared thirty pounds that I can find any account of, and that part of the Congregation which were not in the management of the lottery, accused the others of mismanagement, which laid the foundation of quarrels scarcely yet healed up, tho' I have endeavored to bring them to forget the Lottery and all that is past as if it had never been.

Since Easter last the Congregation has been happy and flourishing, and I think will continue so. Its peace had been chiefly disturbed by one————, a sort of Practitioner in Physic, who was bred an Anabaptist; and who, being turned out of that Society for seizing the elements at the Sacrament by force, when the Minister had refused to admit him to the Communion, on account of some misconduct; he then turned to the Church, and was received by Mr. Neill, and came at last to be Churchwarden, and wanted to govern everything in the same arbitrary way as he had attempted among the Baptists. For a year or two I kept him in the Oxford vestry, hoping to reconcile all sides, but finding it could not be done, I let the people take their way last Easter, and they turned him wholly out of all power, and then he left the Church, for which we have cause to rejoice, since they are now a happy and united people, and increasing in numbers daily, nor do I ever wish to see him in any office in that Church again, while I have any care of it. I am told he and some of his family now join a strolling follower of Wesley's.

Thus I have given you the true and genuine state of the Oxford Church, and the difficulties I had in it, which you will see are of such a nature that they are only fit to be mentioned in private, and are not for public view, lest they should widen those differences which I have been striving to close, and which I thank God I think I can now say are in a manner wholly closed.

I am, Rev[d] and worthy Sir, &c.

WM. SMITH.

MR. ROSS TO THE SECRETARY.

PHILADELPHIA, *July* 6, 1771.

Reverend Sir:—At the earnest and repeated request of several of the Congregation of Oxford, I give you this trouble in their behalf, humbly to request the Hon[ble] Society will be pleased to send them a worthy, pious Minister, to officiate and reside among

them. Mr. Montgomery, who lately went from hence for orders, on his return declined their service and accepted a living in Maryland; whereby the dutys to the families, visiting the sick, &c., are totally omitted, to their great uneasiness. Dr. Smith occasionally officiates among them, on the Lord's Day, but that by no means gives satisfaction, as some like and approve him well and attend the service of the Church when he comes among them, while others dislike him as much, and will not join their brethren in Worship under his ministry, and so totally abstain attending Divine Service, whereby that little flock is at present divided and much scattered. The people are extremely desirous to be on a footing with other Missions, to have their Minister reside on the spot, ready when called on to do the Parochial dutys: visit the sick, baptize the children, bury the dead, &c.; and by his good example, purity of manners, sound doctrine and good advice, gradually conduct them to happiness. It is really at this time one of, if not the best and most agreeable Missions in this Province. Pray send them an affable, kind and courteous English Clergyman. Such a one will add weight and do real and essential service to the Church; as most who are sent from hence for ordination are generally young Presbyterians, who cannot be supposed will make much effort for the Advancement of, or likely to make many converts to our Churches.

Hard indeed is our case that we cannot have a Bishop sent to America. Should that happy time arrive, our Church would then be countenanced and supported, whereas at present she droops her head and languishes. We desire no power over our dissenting Brethren, but we want at least to be on a level with them. Were we so favored I doubt not several men of Fortune, who want no aids from the people, wou^d^ enter into the Church merely for the sake of doing good. The Dissenters generally, except Presbyterians, heartily wish it.

Revd Sir, &c.,

JOHN ROSS.

The document alluded to on page 28 is entitled, "Beging Book for Glebe." From the names contained in it, many of which appear to be autographs, it has been thought worthy of publication. It is as follows:

"To all Public-sperited, Charitable,

and well-Disposed People:

The Members of the Established Church of Oxford, in the County of Philadelphia, takeing into Consideration the Late Unhappy Accident that has befallen their Church—haveing their Ancient Glebe house, belonging to their Parish, Consumed totally by fire—and being Very Willing to Contribute all in their Power toward rebuilding the same, but Very unable to Carry on this work of themselves, are oblidged to Apply in this Mannor for help to their Christian brethren, And hop that they will Generously assist them on this Occasion in Subscribing towards the Above Said purposes.

We whose names are underwritten do promise to pay to Isaac Ashton, Esqr., and Dr. Samuel Swift, or either of them, the respective sums Annex'd to our names, for the Above Mentioned purpose, Jan'y ye 7, 1760.

Rec'd of his honour the Governor, Mr.

James Hamilton, Esq., . .	5*l.*	0*s.*	0*d.*
Wm. Plumsted, ...	5	0	0
Wm. Allen, ...	3	0	0
Wm. Coleman, ...	1	0	0
Benjamin Chew, ...	1	0	0
Jacob Duche, ...	1	0	0
Joseph Stamperr, . . .	2	0	0
Jno. Maise, ...	1	0	0
Jos. Mirando, ...	0	10	0
Ro: S—e, ...	0	12	0
Jno. Keaney, ...	0	4	6

Benj'n Armitage, ...	0*l.*	7*s.*	6*d.*
Stn'n Ward, ...	2	5	0
Benj. Loxly, ...	0	15	0
Jno. Wilcocks, ...	1	10	0
W. D. Rone, ...	0	5	0
Jno. Phillips, ...	1	10	0
Reese Meredith, ...	1	0	0
Thos. Mulling, ...	0	10	0
Will Rice, ...	0	5	0
Wi'm P—ts, ...	0	7	6
Am. Land, ...	0	15	0
Bartholoew & Hall, ...	0	13	6
Pr. Turner, Junr., ...	1	0	0
Jno. McMichal, ...	1	0	0
Wright Massey, ...	1	0	0
David Franks, ...	1	0	0
Sam'l McCall, ...	1	2	6
Chl's: Willings, ...	1	2	6
Jacob Henry, ...	1	2	6
Wm. Henry, ...	0	15	0
Sam'l Smith, ...	1	0	0
Saml. Howe, ...	0	7	6
James Carmalt, ...	0	15	0
Cash, ...	0	7	6
Martin Ashton, ...	0	7	6
Sam'l Morris, ...	2	0	0
George Robenson, ...	0	7	6
Cash, ...	0	7	6
Francis Rawle, ...	0	15	0
Thos. Leech, ...	1	0	0
Arch'e Hurt, ...	0	7	0
Fisher & Buckley, ...	0	10	0
Jos. Shewell, ...	0	10	0

Henry Lisle, ...	0*l.*	7*s.*	6*d.*
Cash, ...	0	7	6
Mt. Dug: s, ...	0	15	0
Thos. Gorden, ...	1	0	0
Juda Folk, ...	0	15	0
M'll Bradford, ...	1	0	0
Gough & Carment, ...	1	0	0
Rob't Usher, ...	0	10	0
Sam'l Corry, ...	0	10	0
Cash, ...	0	17	6
Jno. Hughes, ...	1	2	6
Cash, ...	0	7	6
Jno. Gibson, ...	0	15	0
Cash, ...	0	15	0
Jos. Smith, ...	1	0	0
Sam'l Neave, ...	1	2	6
Jno. Wood, ...	0	15	0
Thos. York, ...	0	10	0
Charles Woodham, ...	1	2	6
John Stamper, ...	1	0	0
Chas. Coxe, ...	2	10	0
Wm. Bingham, ...	3	0	0
Wm. West, ...	0	10	0
Mary Grant, ...	1	0	0
T. W. T., ...	1	0	0
Will'm Masters, ...	1	0	0
Thos. Gardner, ...	0	10	0
George Boyan, ...	0	10	0
Jno. Swift, ...	1	0	0
Jos. Swift, ...	1	0	0
Jno. Nisbit, ...	0	15	0
D. Hall, ...	1	0	0
Henry Harrison, ...	1	10	0

Jno. Ord,	2*l.*	0*s.*	0*d.*
Thos. Stamper,	0	15	0
Rich. Morris,	1	0	0
W. Dunlap,	0	10	0
Glover Hunt,	0	5	0
Jno. Knott,	0	10	0
Rih'd Thomas,	0	15	0
Blanch White,	1	0	0
Phil. Syng,	1	10	0
Rich'd Buding,	0	15	0
D'n Moore,	0	17	6
Amos S. Wittell,	0	15	0
Charles Meredith,	0	20	0
Robt. Taggert,	0	15	0
Jno. Reily,	1	0	0
Jno. More,	0	10	0
Will'm Murdock,	1	0	0
Philip Syng, Junr.,	0	12	0
Jno. Kidd,	1	0	0
George Cloypote,	0	7	6
Will'm Benning,	1	0	0
Evan Morgan, fifty shillings,	2	10	0
Doc. So—s,	0	10	0
Doc. John Kersley,	3	0	0
Philip Benezet,	1	0	0
William Sword,	1	0	0
Cath. Whorton,	1	2	6
Charles Stednan,	0	10	0
John Rhea,	1	0	0
A. Reed & C. Pettit,	1	10	0
Joseph Whorton,	3	0	0
And'w Doz,	1	10	0
Benj. Mifflin,	0	15	0

Abr'm Taylor, ...	2*l.*	5*s.*	0*d.*
John Mifflin, ...	1	0	0
Jane Mitchel, ...	0	7	6
James White, ...	0	7	6
Philip Hulbort, Junr., ...	0	7	6
Thos. Overend, ...	0	7	6
Sam'l Purviance, Sen., ...	1	0	0
Enoch Story, ...	1	2	6
Benj. Davis, ...	0	10	0
Jno. Bishop, ...	0	15	0
John Bell, ...	2	0	0
Will'm Ball, ...	0	15	0
Sam'l Flower, ...	0	15	0
Robert Ritchie, ...	0	12	0
Samuel McCall, Junr., ...	1	0	0
Arch'd McCall, ...	1	0	0
James Wallace, ...	0	10	0
Allen McClean, ...	0	7	6
Thos. Bond, ...	1	0	0
Cash, ...	0	7	6
Cash, ...	0	7	6
Jonathan Zeans, ...	0	15	0
John Sayre, Junr., ...	0	15	0
Frances Waid, ...	0	11	3
Dan. Flaherty, ...	0	15	0
Cash. Will'm Morris, ...	1	10	0
Sam. Wharton, ...	1	2	6
Jno. Franks, ...	0	7	6
Gurney Wall, ...	0	7	6
James James, ...	0	7	6
Stephen Anthony, ...	0	7	6
Cash, ...	0	5	0
Phineas Bond, ...	1	0	0

Claypole, in Glaysing, . . .	1*l.*	10*s.*	0*d.*
James Coltes in Port, . . .	1	7	0
Simon Thomas, ...	0	10	0
Joshua Thomas, ...	1	0	0
John Collom, ...	0	5	0
Timothy Thomas, ...	0	10	0

The total amount of the above subscriptions is 143*l.* 10*s.* 9*d.*; and on a change of purpose in the congregation as to rebuilding the Glebe house, was no doubt appropriated to the purchasing of the new Glebe.

The following additional papers, furnished by Mr Swift, are of interest:

"We the Subscribers Promiss to pay the sevral Sums to our Names annexed, for the use of our Minister, Mr. Hugh Neal,* Either into his hands, or into the hands of Sam'l Swift, or John Hall, on Easter Day next Ensuing the date hereof, which will be in the Year of our Lord 1762.

Sam'l Swift, ...	3*l.*	0*s.*	0*d.*
Jno. Hall, ...	3	0	0
Jacob Hall, ...	3	0	0
Jonathan Bavinton, . . .	1	10	0
James Delworth, ...	1	0	0
Rich'd Finney, ...	0	15	0
Mathias Keen, ...	1	0	0

* In those days, there seems to have been no fixed way of spelling even *names*. Mr. Neill's name was no exception. The varieties in the orthography of some of them, *e. g.* Magoregin (McGargee), are endless and amusing.

Jacob Leech, ...	1*l.*	10*s.*	0*d.*
Benj. Cottman, ...	0	7	6
Thos. Martin, ...	0	15	0
Jno. Swift, ...	0	7	6
Amos Grandin, ...	2	0	0
Thos. Leech, ...	0	15	0
Rob't Fairbottle, ...	0	5	0
Jacob Hall, ...	0	15	0
John Huston, ...	0	7	6
William Magoregin, . . .	0	10	0
John Keen, ...	0	10	0
John Jackson, ...	0	10	0
Benja'n Cottman, Sr., . . .	0	7	6
Jno. Nice, ...	0	15	0
Joseph Ashton, ...	0	15	0
Jacob Smith, ...	0	10	0
Michael Land, ...	0	5	0
Matthew Engraham (next year), .	0	15	0
Thos. Ashton, ...	0	5	0
Jno. Boutcher, ...	1	0	0
Georg Nice, ...	0	10	0
Nathan Delworth, ...	0	7	6
Sam'l Boutcher, ...	0	10	0
Daniel King (next year), . .	0	15	0
Jacob Miller, ...	0	7	6
Jeremia Northrop, . . .	0	10	0
Susannah Ashton, ...	0	15	0
Griffith Williams, ...	0	7	6
Marg't Bishop, ...	0	15	0
	31*l.*	7*s.*	6*d.*

We the Subscribers Promiss to Pay the Sevral Sums to our names annexed, for the Use of our Minister, Mr. Hugh Neal, Either into his hands, or into the Hands of the two Wardens Belonging to Oxford Church, on Easter day next, ye fourth Day of April, 1763.

Saml. Swift, ...	3*l.*	0*s.*	0*d.*
Jno. Hall, ...	3	0	0
Ja'b Hall, ...	3	0	0
Jno. Boutcher, ...	1	0	0
James Delworth, ...	1	0	0
Math'w Ingram (to be paid in 1764),	0	15	0
Fred'k Seaman, ...	0	7	6
Jacob Keen, ...	1	0	0
Ja. Barnet, ...	0	10	0
Thos. Leech, ...	0	15	0
Rich'd Vaghen, ...	0	10	0
Benj. Cottman, Sen., ...	0	7	6
Jno. Swift, ...	0	5	0
Jno. Nice, ...	0	15	0
Rich'd Finey, ...	0	10	0
Jacob Taylor.	0	10	0
Susannah Ashton, ...	0	15	0
Mathias Keen, ...	1	0	0
Will'm Magargeen, ...	0	10	0
Joseph Ashton, ...	0	15	0
Sam'l. Boutcher, ...	0	10	0
Marg'ret Bishop, ...	0	15	0
Jacob Leech, ...	1	10	0
	23*l.*	0*s.*	0*d.*

EPITAPHS FROM THE CHURCHYARD.

"Here lieth the body of Edward Eaton, who departed this life December ye 25, in the year of our Lord God 1709, Aged 65 years.

"My dear Redeemer is above,
Him am i gone to see,
And all my friends in Christ below
Shall soon come after me.

"In Christ i lived and dy'd,
Through him I live again,
My body here is lay'd,
My soul with Christ shall reign."

"In Memory of Toby and Hester Leech, who came from Cheltenham, in Gloucestershire, England, in the year 1682, and were here interred.

Toby,	Died	13 Nov'br,	1726	aged	74	years."
Hester,		11 Aug'st,			66	

"Here lies interred Jacob Leech, son of Toby and Hester Leech, who died 28th of January, 1750–1, Aged 57 years.

"He was of eight born last save one,
And one survives him now alone,
Thus life and death succeed for aye,
Until the final judgement day."

"In Memory of Philip Tillyer, who departed this life October ye 25th, 1754, Aged 50 years.

"Beneath this stone Death's pris'ner lies;
The stone shall move, the Pris'ner rise,
When Jesus, with almighty Word,
Calls his dead saints to meet their Lord."

H. . . .

"ÆNEAS Filiorum natu maximus Æ & S ROSS CHAR. V^to Iduum Augusti animam efflavit. An. θ. XII^mo. M. . . . IX. Multis Ille Notis Flebilis occidit Nulli Flebilior quam charo Parenti cui in Memoriam hujus digni Adolescentis H. M. condere L. I. X. T. L. J. H. duæ Filiæ MARIA & SARAH natu maxima θan. 4. natu minima at. VIII D."

"In Memory of Cæsar Penrose,* Sexton of this Church more than half a century. Good and faithful servant, well done. Enter thou into the joy of thy Lord."

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* Colored. Died in 1831.